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THE PREFACE OF the Authour upon his naturall Curiosity, super-tituled, THE RESOLVER.

Ristippus being asked wherefore he instructed his Son in
good Disciplines
with so great care, made this
crude or raw Answer, to the
end said he, That one stone
should not bee set in the
Theater upon another

A 3. Stone:

stone: It seemes by this answer, hee esteemed ignorant men below beasts, and things though ammated, he esteemed rather a stone, above them, which hath neither sence nor life: Neverthelesse I would not so vilitie the dignity of Man, although be were ignorant, because of the divine Character of the Soule: but I dare hold and maintaine, that of base things, be is of worse condition then the beasts, although that they for the conservation of their kinds, have beene indowed with many rich naturall faculties, the effects of which seeme to approach evento reason: But man having hav ties of R

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having no neede of such faculties, being he hath beene created of Reason it selfe, if he would vouchsafe to use it; by the meanes of which hee may bee a neighbour even to Divinity, which is farre from brutality. Now the use of Reason appeares principally in the fearch and knowledge of causes, the which makes us to equally distinguish of those which are innorant, and of the beafts together: For the ignorant and the beafts know well the being of things, but not the causes of them; they see well, that it is Day, that it is Night . they heare well enough the murmure and

and grumbling of the Thunder, they marke the progresse, the perfection, the decline, and the alteration of things which are in Nature, but the causes of all these things are onely m the learned, which know, and that with fingular contentment of spirit the causes. Neverthelesse as those which are shut up within a darke dull prison; cannot extend their aspects upon all fides, but onely a traverse by the grates, and little openings of the same : so our Soule, a prisoner within the große carkasse of this materiall body, having no other way of knowledge (for the most part)

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of those things, then by the meanes of the Sences, which are as the windows of his prison, cannot commodiously speculate and consider, nor by consequent know, but as the Hydropickes augment their thirst in drinking, so the desire that they have to learne, increaseth in them even in their learning: And yet further in admiring the divers objects that present themselves ordinarily as marveils to his ignorance, so that hee may have a solace in his knowing, without being satisfied, and yet may draw some resection, not perfection; the which hath therefore beene so misely

wisely ordayned by the fing u-Lar providence of the soveraione authour of Nature, to the end that being stayed in the fearch of the Causes in these low things, and being not able, but to admire the effects in many subjects, our Soule lifts it selfe up to the knowledge of the first cause, which is God, wholly wife, wholly good, and Almighty: This is therefore that I ought not to be blamed of curious firits, if in this curiour fearch of causes in naturall things, I have not digged so profoundly into all the fecrets of Nature as they would defire: for it is a thing above more then humane hum bao ima

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humane power; and although I have not fed them with vaine imaginations, or imagined vanities as some, who with an ambitious arrogancy have published resolutions of the most abstruce things, which the Ancients, more able then they, have held either for inexcrutable, or for uncertaine: Alfo it is easie to indge, that they did but trifle themselves herein, and that silence would have better becommed them then. their too much pratting, for in the end they could not difcharge themselves from those barres where their subtill firits were so inwrapped, that they ' they were constrained to have often recourse to the first causes, or to the universall. For if one asked them the reason, why the Adamant drawes the Iron, or the leate or Amber the straw, they answere, that it is by Sympathy, Analogy, and resemblance of qualities that there are in these two bodies, but aske them what are those qualities, they are stopped there, fo as they are lesse resolved after such their solution, then they were before; for if I should grant them, that if the resemblances of some qualities are the cause of such attractions, then wherfore is

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it, That wood doth not draw or attract wood, stones stones, and so of other things, which not onely sympathize in qualities, but are also of the same essence : Who is he that can yeeld a certaine reafon, why the little Chickens feare the Kite, although they have never seene him, and that hee is so farre from them, as almost in the clouds; and yet they feare not the Dogge, the Cat, the Horse, nor any other Animals which passe hard by them: The same one may say of the feare which naturally the Hare hath of the Dogge, the Rat of the Cat,

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Cat, and other the like; but these subtill spirits will answer, that it is a certaine Antipathy: In truth, on the contrary, it is uncertaine, since wee can neither designe it, nor particularize it; for what other thing can me say, but to runne to the generall cause, and say, that nature hath given them as by instinct this knowledge of their enemy, for the lafegard and confervation of their kinde. Who can resolve me of the marvelloas invention of our Fathers, touching the needle in the Mariners Compasse, which turnes alwayes towards the Pole Articke,

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ticke, or North-Starre, fonecessary to Navigation; the point of the same being onely touched by the Adamane: There are fay they, Mountaines of Iron under this Pole, or neare it; the which for the sympathy that is betwixt the Iron and the Adamant, wherewith this Nee. dle is touched, and is the cause that this point is alwayes turned towards that coast there: neither will I deny, that thefe Mountaines are so, because I have never beene vpon them; but yet I am not bound to beleeve it so, although I shall deferre this to the authority of those which have written bereof :: of: Therefore I will not very willingly perswade my selfe, that the attractive faculty of these Mountaines of Iron are so powerfull, that they can extend so long a distance, as they ordinarily prove it in the vasti-

ty of the Seas.

Who is he amongst the Physicians, that can give mee a cleare and true Reason of the comming and going of the Ague, be it quartan, quotidian, or tertian, and why at his comming it first shakes him with a coldfit, and after seizeth him with a hot, and how successively the sick have their houres certaine and infallible:

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nor otherwise can they resolve me, wherefore children of the feventh moneth live, and those of the eight, not; if it be not as they fay in Egypt, because of the ferenity of the Ayre which is in that Region: Briefly, there is an infinite number of other effects, of whome the neighbour caule is hidden from us, to the end, that wee shall acknowledge our weakenesse, and that wee should not grow proud upon our sufficiency; foshort in many things, but that we should praise God, and that otherwise marking the infinite desire to learne, which is zma-

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imated in our Soules, the Engine of Divinity, and which cannot be fatisfied in this life, draping from us a certaine proofe of its Immortality, and that it is in another place where thee ought to be made allknowing and all accomplished, by the enjoying of the foveraigne good in the contemplate. on of her Creatour, the most cleare Mirrour, representing and teaching all things which Shall bee to ber eternally in

For the questions contayned in this Treatise, I persuade my selfe, that they shall here finde solution. ich

Fe,

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on pleasant, and not vular; being for the most part drawne from the Problemes of Aristotle, of Alexander Aphrodisea, and from the workes of the most excellent Physitians, Naturalists, and other grave Authours which I have gleaned, and beene choise in them; having also contributed much of my owne as well in the invention, disposition, and facilitating the reasons of others to that those, which though they have but little iudgement, may resolve an infinite of other questions,

stions, by the understan. ding of these here : Also it is my principall ayme and marke, to profit by my labours all forts of studious persons, and that the glory may be to God, by whose grace and bounty we hold all forts of goodnesse, which appeare by fo much the more great, as we communicate his gifts to others: for unhappy are those, who hide or bury their treasures, be it riches of spirit, or other communicable blessings.

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THE TABLE OF ALL
the chiefest heads that
are contained in
this Booke.

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Courteous Reader, I intreat you to adde these 4 words to the latter end of the last line of page 205, cammon to all formes.

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CURIOSITIES OF

Of Infancy and Encrease.

QUESTION.

Herefore withhat during our Infancy, and the first yeare after our Birth, our bodies increase much more, and more hastily then in our Touth?

Answer. Because that Nature being farre from her perfection, hasteth as much as she may, and troopeth up all the forces of J.B. 37 naturall

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naturall heat, which is then fer went and boyling, to turne great quantity of food into the increase of the body.

Que. Wherefore is it that Females are fooner perfect in then growth then Males?

Anf. Becanfe as in things Ar tificiall, those which are done in most haste, are the worst accomplished; so Nature imployeth leffe time to the increase of Females, as being leffe perfed then Males, which have much more of naturall heate, and are more vigorous, firong, and robult, then they are : It is also the caule wherefore Daughters are deemed by right of Law capable of Marriage at 12 yeares of age, and Males onely at 14, which age is called Pabertie, or Youth; as also that Nature is so free to men, that thee maketh them

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hem gaine twenty yeares and overwomen, for the two chey went before them by increase in their childe-hood for women decline and decrease, and cease to conceive about the 3 o yeares of their age, and men are capable of generation at 70 years: and wee read of some that have begotten children after sourciore yeares, as Caro the Censor, and the King Massimus, although he had attained to the age of Foure-score and fixe

Q Wherefore is it that the vitall Faculty exertifeth not fo well its functions in the ingreafe of the body to the end of the life, as it doth to move the appetite to use and wrighe, so someout digest, and disponse the victuals by all the members of the body, to thrust out the excrements, and briefly, to B 2 nourish

The Refelver.

neurifh and sustaine the body? de Because that all natural bodies are determined to a certaine quantity; otherwise they would increase unmeasurably, being then arrived to that regular quantity stor then Nature increaseth no more the bodily maile, the which having remayned Cometimes in his perfection, beginneth in the contrary, to decline and decrease : So as it is not necessary to the life, that the body should still increase without end, but it is above all socessary, that the other functions of the vitall faculty should be exercised, because that without them we know not how to dies to mave the appetite to sail

Out But phereforess is that she body having his perfect growth, bath neverthelesse yes neede of nourishmens?

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have this imperiodicing that they are in continual flux and losses flubstance, the which we repair and renow by meate and drinke, which I have other where the wed more amply:

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final dye, finces has becoming and dembine we repaire the best of our filter makes be best our filter makes because that which is added by the mence and drinke, is of firinge matter, and is not so excellent as that which is innate and wholly naturally as the light in the Lamps, by the meanes of Oyle, abateth with time, and inthe end we compreby the ordinary alteration we receive by food, so that it is of negotity we

cherbar, Rom, 1. Cap. That by

a man fin entred into the world. and by fin, death : is is not she by the fault and imperfection of the body, but rather of the foule? . If the first man had not finned, truely hee should never have dyed, but had remained in the stare of innocence within the Garden of Felicier, until that affer a lt : y trace of yearch it had pleased God for him living into the Meaven's : but the humane body franted of cornup eible matter, had nootpiced have the default and imperfeation t fore-faid, the which heverthe leffe he had repaired by a more fingular and foveraigne Dyer, then that whereof wee feed at this prefent, which food was of the Tree of Life; indict, book

O.Wherfore is it that little children increase more in the Head, then in any other part of the body?

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A. Because according to Arisoile, eating much, and often, natural heate, which is very boyling in that age, lifteth great quantity of the aliment to the superious parts, especially to the Head, which nourisheth it much more, and sooner; so that it hath beene observed five daies after their birth, the little children have not beene able to move and turne the necke, so have the parts above beene filled with humours.

### Adolescention Youth.

PRom whence comes is, that youths about 14 or 15 years become hoarfe, having their vay-ces rough and unequall, and a listle time after change their way-ces into a more große and grave tone?

B 4 A.It

A. It is because in that age the Organs and Conduits of the body dilate and firetch them. felves, and all the members ingroffe and fortifie, to be the more proper to travell, and especially to generation : and amongst other Organs, that of the voice dilateth it selfe also but because that it is not done at a fuddaine, noraccording to forme equally, by the Artery of the chroate, the voyce sharpe and imall, stretcheth into a more grosse and grave tone, becommeth unequall untill it be entirely changed by a perfect dilatation of the vocall Artery.

Q. Wherefore is it shat about the same Puberty or Touth, that is, in young youthes at 14 years, and maides at 12, the haire begins to appears in their chinnes and se-

cret parts ?

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an Boraule then, as the great and ample conduits of the body firetch and dilate chemielves, fo docithe pores and fubtile conduits of the Achifothe haire hach liberall iffuc likewife in the pans naturall, where the heare begins to descend with the spiriss, which aidesh to cornell copulations neverthelesse women haveno beards because of their excellive humidity and colunes, as I shall fay more amply here. after upon this word, Woemen.

uponificsubjed see more after, where Miedan-dro Peta. Q. Rom whence proceedeth the

I aking of the Testh?

A. From cold and auftere inyers and liquous which for hig the Territy of weemay prove in cutting a ereene and unripe Apple, by the luyee upon the bnise nogo yadarol gninego Bs Q. Whereniacké,

and Saltraketh away the akeing

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A. Parsley hath a weake inyce, yet neverthelesse it is gluing and binding, the which being administred, and sticke in the teeth taketh away the akeing: Salt also by his acri monious and stinging quality, produceth the same fleet, add mas much as he is hocard corressive, her taketh away the akeing from the teeth, which proceedes of coldnesse: upon the subject see more after, where I speake of Teeth.

A. Frond cold and auffere

binney, provoke appenie weare?

opening, forthey open the floring macke,

macke, and by a kinde of tickling or pricking, they awake the naturall heate, in cleaning or dissipating that which held his action still, or in quiet.

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Ayre.

How can it be, that the Hayre is more moist them the VV ater: for in the common opinion of Philosophers, seeing that the VV ater wets much more, and the Ayre in the contrary dries?

A. In almuch as Water is a body much more groffe then Ayre, so it is lesse humid then Ayre, and wetteth therefore the more: even as a piece of Iron red hot in the fire, burneth more then the fire it selfe, because of the solidity of the matter, and for that which is said, that the Ayre drieth, it is because it

is hot: but it dries not much withourthe aide of the Sun and Winde, which holdeth of hot and dry.

Q. From whence comes it, that where motion chafeth the Agre, we refresh our selves, neverthelesse when we are hot, in beating the agre with our hats; hand-cerebiffs, or Pannes?

beating the Ayre, we chase beating the Ayre, we chase beating the Ayre, we chase beating that which was formerly chased, and that which succeedeth and followeth suddainly after the other, is more fresh; for there is nothing voide in nature.

Q. VV herefore is it that it is more hot and smothering, the Skie being covered and charged with Clouds, then when it is cleare and faire, seeing that the Starres may more commodiously heate the

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A. It is because that all the heate exhal'd aloft when the Ayre is faire, nothing doth thrust it downe below; and in the contrary, the clouds repulsing it, downwards it falls of necessity, that the inferiour region of the Ayre is more heated, and as it were stilled or choased by this repulsing of the heate.

O'Prherefore is it that the Agre is more moist in Towner,

then in the fields?

A. Because that the buildings hinder, that it cannot bee strucke, or beaten by the rayes of the Sunne and of the winds.

O. PV herefore is it the the widdle region of the Ayre is more sold in Summer, then in VV inter?

A. It is because of the Amirperistasis, and counter-resistance, or counter-battery of heate and cold: cold: for the heate occupying the face of the earth in Summer, the cold is that up partly within the entray les of the earth, by reason wherof the water which issue the out, is fresh, and part syeth into the middle region of the Ayre, because whereby Hayle is ingendred, which is of the water taken and congealed by the cold.

O. VV berefore is it that the agreis not perceiveable by any of our exteriour senses, but by the

touch onely ?

A. Because that it hath no of ther quality of it selfe to those which are objects to the other 4 Senses, which are Colour, Sound, Odour, and Savour but in asmuch as it is naturally moist and dry, & somtimes also hot or cold, as it is diversly affected, we seele it strongly by the touch.

Q. But

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Q. But wherefore is it that nature hath not give with neither colour, nor found, nor favour, nor odour?

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Beauty,

M Because that being the william, or meanes, by the which we perceive the faid qualities, it should be impossible for usto marke or differne in the world, the admirable variety of colours, founds, favours, and edours, if the Ayre were participant; for as wee behold traversly aglasse red, or yellow, all things seeme red or yellow: in like fort if the Ayre had certaine colour, found, favour, or odour, all things would feeme to us of the fame colour, found, fa-Pour, or odoug that the Ayre had, hi as much that by the meanes of it we perceive these faid qualities in all other things.

Q. But wherefore is it that natere but b apprenie a subser colour, nor found nor from nor Q. Rom whence comes is, that and Inditten things have for the smoftpart feme medicinallaterane, which we religant ownicing rol de leis in asmach than they are of a difficult digestion and concoction forther they ferving haot for food and nourillament to the body, they yet ferve at least for purgation and medicine verily a challer d, or yellow, all things feetnessed or yellow: in like fort if the Ayre had certaine - Qui I Que comes it so paffe, that or on I many simes we love those ne of the lattice and sales and so so A. This happelb pot per shat we love tombut thoughthe which by reputation wee belegue to have long perterion, beit of Vertue, of Science, or Biller Beauty,

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Beauty, that we are so taken, and our soules doe imagine this selfe perfection more great then it is: so that it is no marvell she is so taken, and that she loves and honours much more, then after she hath seene the subject for rare persons are like to Tapestries, which seeme fairer a far off, then neare hand.

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Q. VV herefore is it, as faith the Comicke, that the falling one of lovers is the renewing of love?

A. Because that Love is like to a same, that increaseth by the blast, and by the winde to likewise Love augmenteth by some disfavour that one Lover receiveth from another, so as they are sometimes unassociated and retired, but after they desire a re-union of their love with more fervour and passion then before.

Q. Vybere-

love of men augmentesh, when there are many corrivals in the enquest of one selfe subject?

lousie that the one hath against the other, the which as a puffe of winde, re-inflames the fire: fo doth the amorous passion: this is therefore that the ancient Poets seigned very properly, that Years knew never how to put into credit her sonne Gupid, or Love, that the Greekes call Eros; untill shee had brought forth an Ameros, or Counter-love.

Q. From whence commeth that we are ashamed to discover our amoraus appetites when they surmount in, and discover frankely and without any shame our appetite of eating, drinking, sleeping, and such like?

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An It is because the amorous appetite is not necessary to the life, as the others are, and the open practice thereof is shamefully censured amongst the most politicke Nations, and being shamefull to be acted, but in the night, and in hidden corners, it is not comely to speake lasciviously but amongst Nati ions which held it no shame, nor made it no more difficult to publikely play with women in love-tricks, then to care and drinke. And Diogoreithe Cynick, had no more shared in this action, then to fay he was planting a man; as ifhe would fay, that it should bee as lawfull to plant publikely Men, as Trues! Q. From mbence comesit that

lovers are ordinarily pale and wan, and that fometimes the extremities of their whodies are quickly

quickly hop and vold; and all for

A. They are wanne when they are in defiance, feare, or delpaire of their loves because that fuch passions cause the blood to retire to the interiour parts; by reason whereof also the extremities of the body become colding for blood giveth the Vennillion blushy and heate regether to but when they are inhope yor affurance to enjoy their loves, then they are red, and have the extremines of sheir bodies hot, the blood running and spreading over all the parts, even to the extremities, and with the blood the natural! plane publikely Men, as Totand Q. P.Kbich of the two is more

conftant in love, man, or woman? A. Virgit and other Poets, have accused Women of exquickly

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treatne lightnelle and inconfrancy : nevertheleffeit formeth to me, that reason and expenience should combate for them herein: Reason, in as much as they are more cold then Men and the nature of cold, as to hold and thut constantly: heate in the contrary, (the which aboundeth more in menthen in women) unties, difunites, and diffolyes : Experience confirmes the reason, in that we ordinarily see more women deceived by men, then men deceived by women.

O. Viberefore is it, that we men love more ardently and conflantly shofe which have had their maiden-head?

A. It is because a woman receives het perfection by coupling with the Male, as the matter by union with the forme, and

fo

fo women love most those which have given beginning to this perfection, or that those which have depucillated them, hold the most faire and most rich gage of their love, which is their Virginity.

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Q. Wherefore is it that Mothers love their Infants more tender lythen their Fathers?

the Mothers more deere, who have contributed to their generation with their Fathers: And besides, they have borne and nourished them within their sankes, and after brought them forth with perill of their lives: Also that the Mother is very certaine, that they are her children, but the Father doth but thinke it onely that they are his, not being wholly certaine that they be begotten by his works:

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this is the reason that the Poet Menander lingeth in his Verse,

The Infant is beloved by his Mother
More tenderly then by his Father:
Because the well dorn known is her owne,
And her but thinkes it fruit himselfe bush
(some.

And the fame reason makes Homer to seigne, that Telemachus, the Sonne of Plysses, being asked who was his Father, answered in this fort,

My Mother bath meetold Ulyffes was the I do beleeve it so, for who tell better can.

.Q. Wherefore is it that fathers and mothers love much more dearely their children, then they are beloved of them?

A. For three principall reafons, the one is, that the Fathers and Mothers love further their Children, to wit, from their birth, by which cause their love is more fortified, and the children dren love not but fince they had the judgement to acknowledge them for Parents: the other is, that the fathers and mothers love their children as themselves, seeing a continuance, and a progeny of their being to posterity, and the children love them not, but as being forung from their truncks, without regarding of them, as propagators of their being, the third, that nature, that alwaies hath regard to the conservation, and promotion of the Species, which thee maintains in the continuall succession of her individualls, thrusts alwaies out the love of predecessors, to the fuccessors, and regards not much behinde her the posterity of the ancestors, & that is it which caufeth this comon faying that love descends more then ascends. Animals.

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Rom whence comes it, that wee cannot finde any private and domestick Animall, but that there is of the same kinde wild and savage: and neverthelesse there is of the savage, that can never be made tame.

A. That is (faith the Philosopher) that the evill is more easie to bring forth, and produce, then the good are more perfect; and that which is most perfect, is of hardest production: now that which is Domestick and tame, being better then that which is wilde, is not so frequent, the same one may say of plants, as well as of Animals.

Q. From whence comes it that houshold beasts, are more fruitfull C then then the wilde, when they engender?

A. It is because they travell lesse, and are better nourished.

Q. From whence comes it, that eertaine beasts, as Elephants, and Camells, will not drinke in the mater, unlesse it bee stirred and troubled?

A. Because that seeing their Images in the cleare water, they are afraid, and get out, not daring to drinke.

mals; can sleepe with their eyes open; as doe Lyons and Hares?

A. It is because they have not their eye-lids sufficiently large, to cover wholy their eyes.

Q. From whence comes it, that women have not a certaine season for childe birth, as well as all other kinds of Animals have for the most part, the most perfect producing

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ducing their faunes, and their Colts, at certaine seasons of the

A. That the conjunction of man with woman is at will, irregular and indifferent at all times, and the most part of all other Animals, coupleth not but at certaine seasons, and not all the yeare through.

Animalls naturally, feare others; even at the finft fight, as little Chickins, the Kise, the Hare, the Dog; the Lambe, the Wolfe; the Rat, the Cat; and so others, and yet feare not other strong. Animals, and more formidable then

they are?

A. I have faid herebefore is the Preface of this booke, that it is not easie to yeeld a particular reason, and a necre cause, but onely in generall, that the

C 2 fame

same proceeds from an Antipathy, or a naturall hate, which is between certaine kindes of Beasts to the most weak, whereof nature hath given this instinct and knowledge of their enemies from their birth, for their safegard, and for the conservation of their kindes.

## Quick Silver.

PRom whence comes it; that Quick Silver Separateth, and div deth it selfe into divers parcels upon a body solide, dry, plaine and smooth?

A. It is because of his subtilty that hee holds alwaies in mooving, according as the sigure of the place permits him, because of which mooving subtilty, and Activity, it is called quick.

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O. Wherefore is it, that being feparated in peices, he gathereth together, and againe comes into a body, if he be powed into a hollow place?

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A. Because that being liquid, the parts separated, researcheth, and easily findeth their union in a proper place, to containe and border them, for it is the nature of liquors, to Unite

and Remasse, because of their resemblance, and the easinesse that they have to stretch forth, and runne the one within the other.

Q Wherefore is it that it runnesh still round?

A. It is the nature of all the Elements, to occupy the place Spherick, Circular, or round, by reason whereof they are parties, as by some naturall right that they hold from the total, around the control of the contro

deth so now quick silver being no other thing, then water mix ed with very little of Terrestrial exhalations, and that the most subtile takes the same figure, even so as we see by experience, that drops of water, or other liquor shed upon the earth, gather themselves together round as little bullets; being that most things siye the dry, as their contrary clap into a round nesse, to touch the lesse.

Q. But why? it seemes not to me that all the Elements occupie a round place in their parties, for the fire is alwaies in a Pyramis, not in a round; the earth bath no certaine figure in his parties, and for the Ayre being invisible, wee can know nothing of it?

A. Intruth the material fire is alwayes in a Pyrmais, because that wee can never see it but in motion.

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motion, and tending to his naturall place above the Ayre, and likewise the small drops of water, are Ropes in the Ayre, hanging their motion, and casteth them into rounds, being come to their Center, but if the fire were in his naturall place, with the fire Elementary, it should bee without doubt in a Spherick figure, as the other bodies which inviron it ; for the earth, the hath her Centerround, as well as the other Elements, making but one selfe globe with the water; but if she is removed in her parts and peeces, shee retains such figure as the giver, or as shee falls in the division; because of their foliditie and drinesse, which permits them not to extend forth, as those of other Elements, which are fluid and moift.

C4 2.Wher-

Q. Wherefore is it, that Quick. filver wets not a dry body running over it, seeing that it is very wa-

terish?

A. Because that being in part composed of Terrestriall exhalations: so in all metalls the drynesse of them hindereth the moisture; so as Quick-silver slies marveilously, and will not be long stayed; but runnes along, or leapes to avoide the touch.

## Blindnesse.

Herefore is it, that the blind hath better hearing then the cleare seeing?

A. Because that the Sense of the sight doth not distract them other-where, and being they can see nothing, they hearken alwayes more attentively, being

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Q. Wherefore is it, that they have also bester memories?

A. For the same reason above said, for perceiving little of object, in comparison of cleare seeing, they retaine what they heare, better, and longer time.

# Bafiliske.

How comes it to passe, that the Basiliske kills men with his onely looke on them?

A. There is more apparance that he kills men by certaine stinkes, and venemous vapours that he exhales and breaths out, with which hee infecteth those that approach neare him: for if he saw from a far, he could not hurt them.

C 5 Bastards.

in one Semithre recompanies

O. W Herefore is it that Badinarily more ingenious, and more couragious then the legitimate? A. The cause is , that being conceived by Realth, the businesse is done with an affection more particular, and ardently fearching those parts which cause the child to be much more accomplished, then those which are begot with an ordinary and common affection, and Tometimes languishingly; and this is the cause wherefore the ancient Bastards, that the Poets called Hero's, or demy gods, have bin esteemed Sonnes of a god, and of a mortall woman, or of a Goddesse; and of a mortall man, because of their admirable, and

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above humane vertue, as Herenles, Achilles, Aeneas, Romulus, and others.

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Q. W Herefore is it, that those which stutter, having great difficulty to expresse with an articular voice, cannot speake softly and low as others doe?

A. Because that to surmount this difficulty and naturall default, and accident, (for this may come by sicknesse, or other harme) that hinders them from pronouncing distinctly and neatly, they force themselves with more contention then others, and so striving, they cannot speake low, as those which have their tongues easie and smooth.

Beasts.

## Beasts.

Q. V Herefore is it, that
Beafts goe as soone
as they are brought forth, and men
doe not?

A. Because that the Beasts have their naturall heate from their birth, equally diffused through all the parts of their bodies, and man not, but onely and principally in the head; and fo the other members are not fufficiently strong to sustaine him in going, untill that with time naturall heate Aretcheth it selfe also to the inferiour parts, thus Saith Alex. Aphrodiseus: but in effect to say better, and that the cause truely is, that men have their legs more fleshy, but the beafts being almost all nerves and bones; by which reason the PhiloPhil men lame nim

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Philosopher concludes, that men are many times born more lame, then any of the other Animals, as we shall say hereafter.

Q. But wherefore is it that nature hath so or dayned, that the man should in this bee inferior to

theother Animals?

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A. It is in my opinion, that if the beafts had beene also infirme as men in their birth, the greatest part of them had beene lost, neither having judgement, nor conduct, nor the commodities of men, and being subject to be taken, and surprized by one another, as also by man; but in mans behalfe it was very expedient that he should be borne so weake, to the end that he should acknowledge his basenesse and his infirmity, and that he should be lesse proud.

Q. Have not the beafts some indge-

indgement, or at least, some use of

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reason?

A. No; but onely a certaine naturall instinct which hath bin given them for the conservation of their lives, and propagation of their kinds.

# Speaking.

Q. W Herefore is it, that no other kinde of Animal bath the faculty of speaking, besides man onely; or if there be any that imitate his language,, or rather his voice, they understand nothing?

A. It is because that words are the messengers of the reason or will : and beafts being deprived of reason, have no neede, neither of discourse, nor of words, their inarticular voice being to them sufficient to expresse their

appe-

appetites, and animall passions, as joy, and griefe, and anger; for those which would have that the beasts have also their language, and that many have understood them, as Tiresias, Thales, Melampus, and Apollonius, Tyanien, are fables, or rather follies.

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Q. W Herefore is it that the lame are more gluttonous and luxurious, then those which have their logs equal and whole?

ought to imploy to the increase of the thighes or the legges, enters not through all the members, one being more short then the other, or both impersed; which is the cause that the rest

of the Aliment mounteth aloft, and turneth into feed, the fuperfluity whereof provoketh luxury.

# Crooked persons.

W Herfore is it that those which are crooked and curbed back't, have ordinarily difficulty in breathing, and have

A. Because that their Lungs are by the same meanes rebaited and recurbed so, that the Ayre being there stopped and shut up, they breath with paine, and the same Ayre being not free, corrupts and putrises there within them, and then breathing it out, stinkes,

Callus.

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#### Callus.

How comes it that in a broken leggeill set, there comes to bee a rupture, or hard knot, which the Latins call Callus, which is more bard, and more strong then the bone it selfe was be-

fore the Rupture?

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A. It is because that Nature is provident in all things, and hath more care of the parts offended, then of those which are whole, fo as she distributes more abundantly nourishment unto them; as a good father doth likewise to his ficke children, and by this meanes the faid parts are more fortified then they were before; the same also hapneth unto Trees.

Gravell or Stone in the Bladder, or Reines.

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From whence comes it that Little children having the Ston or Gravell, which the Latins call Calculus, ingender within the bladder, and aged men most often in their Reines:

dren have the conduits of the Reines very straite, so that the urine running through like a channell of water, trayneth with it by force a gravelly fand (which is the matter of the Stone) below within the Bladder; but old men having the conduits more ample and large, there is place enough to give way to the urine, without trayning any matter which flowes in it: neverthelesse when it is heapt

heapt together in great quantity, it sometimes stops the conduits, and is not suffer'd to descend so well in old men, as in little children within the Bladder: now this sand being made of certaine adust humours, and too much boyled, is reduced into powder, and at last coagulated into a stone in the Reines.

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The flesh of young Animals corrupts sooner then that of the old?

A. Because that of the young is much more humid, and of the superfluous humidity proceedeth the corruption.

- Camelion.

### Camelion.

From whence comes it that the Camelion changesh his colour so often, and takes that of the next body, to which he is nec-rest neighbour?

A. The cause is, that he hath his skinne so shining, the which as a kinde of mirrour, representeth the colours of the neighbour body diversly: neverthelesse according to the restection of the light for to proove the same, it must be done in a bright day, and in the Sunneshine, as I have seene it by experience; they say the same of a Fish called Voulpe.

Of Candle.

Rom whence comes it that the Flame of a Candle retires,

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retires, or with-drawes it selfe from that side if there be neare to it iron, or some other cold thing?

A. To resolve this in a word, it proceedeth from Antipathy and contrariety of qualities in the fire with other cold things.

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OFrom whence comes it, that the flame of a Candle onely in Winter, and in moist times, seemes blewish?

A. The same proceeds from a mingling of the light with the vapours and sumes which proceede from the Candle, the which colour is surthered also by his lighted match, proceeding from the mixture of his blacknesse with the light.

Gelded folkes.

Q. W Herefore is it that men Gelded, which the Greekes Greekes call Eunuches, bave no beards:

A. Because they are too moist, for as a field mediocrally mouth is fruitfull, and in the contrary barren, if it be too mouft, likewise men of middle temperature have beards, and men too moist, as the gelded folkes, children and women, who otherwise are cold, have no beards on their chinnes.

Q. How comes it that Eunuches are so extreamly moust:

Left their feed which they cannot thrust out, or confume by naturall heat, so well as perfect men, spreads through all their bodies, and are moyst excessively, by which they have their cheeks blowne up, and their Paps great even as women.

Q. But since the excessive bumidity bar it i enti

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midity is the sause that they have no beard, from whence somes it that they have have as well as entire men, and besides become not too much bald?

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A. Because that this excessive himidity which is in them, falls by his weight below upon the other parts of the body, hindreth not the haire from being thrust out, besides, the neighbourhood to the brayne, which is temperate, and besides, the aboundance of the Spirits which are in the head, moderate thit very much; neverthelesse because that it remaines alwaies to nourish the haire more then in ful men, that become seldome or rarely bald.

Q. Wherefore is it that their legges are feeble and crooked.

A. Because they are very moist, and by consequence seshy and weak, and besides they make make a great weight upon the body, which is the much more heavy, and more charged with humours, then that of perfect men, even as green wood is lesse proper to serve the bearing up, and portage of a great burthen; because it stoopes under the burthen; by the same cause also great drinkers, and bathers are lesse strong.

Wherefore is it that the Eunuches become more gray hayrd then those which have all their

peeces:

charge the moyst humours by the Venerian act, or that they cannot consume it as well as others, because they have the lesse heate; and this white humidity blancheth also sooner their haires, whereas others become white in their Age, which whi huo as w

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which aboundeth then in that humour, if it be not by accident, as we shall declare in its place.

Q.Wherefore is it, that the Evnuches cannot swallow the spleam of any Animal?

is extreamly spungeous, and swells alwaies more and more being chewed; so that the gelded having the throat pipe narrow, because of their greace of their moysture cannot swallow a morcell great or spongeous.

Q. Wherefore is it that they have the voyce whining and sharp:

A. Because, as I intend to say, the grease and the humidity, stopping the conduit or pipe of the voice, and narrowing it, it must of necessity make the voice sharpe and small, as the oaten pipes, the more smaller D they

they are, yeeld the most smallest sound together, with having the respiration more weak then full man, and mooving by that cause lesse ayre, their voyces are more close and sharpe, and so it is with sick folkes.

Q. But wherfore is it then, that Oxen low more grosly then Bulls; and Capons have their voyce more

bafethen Cocks:

bellw, and Cockes do not fing but with great strength, and contention of voyce; the cause wherefore their voyce is more sharp and high, as also more strong, the which we may prove in our selves, for when we would cry the most strongliest, wee lift up our voyces, as we doe in the most base song grave and low.

Q. From whence comes is that gelded men are not afflicted with

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the gout, and Capons are extreaming

. It is because that pullen is extreamly lascivious, and aboundant in sperm , so that Capensbeing too much moyst, by their retention of the same seed become gouty, being that Capensalfo excessivly eat, seeing that heat is little in them; but gelded men, according to the proportion of their bodies are not so moyst, so as the Capons are, not so subject to the gour, in the contrary those which have all their peeces, and that play too much with women, and too often become gouty by the to much emission of their seed, and so the perfect man is gouty too by the Evacuation of the genitall humour, and the Capon by the retention of the

ame feed in the contrary the D 2 gel-

gelded man is not subject to the Goute, because of the retention of the same humour; and the Cocke, because of the evacuation of the same; and this in all is, because that Pullen is of a nature much more moist then man.

Q. Wherefore is it that gelded Animals, as the Wether, Sheepe, or gelded sheepe, and the Capon, are better, and more tender then those that have all their pieces?

lose not their better humours with females, and are more deli-

cate, and more fat.

Q. Wherefore is it that the gelded Animals are sooner tamed, and easily brought more gentle, then those which have their genitall parts?

A. Because they are deprived of their heat, and of the abundance

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of spirit that is ingendred in the spongious vessels, the which heateand spirits amove and lift up the courage, and embolden those which have all their parts.

Q Wherefore is it that gelded

Q. Wherefore is it that gelded Animals become more fat then

others ?

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A. Because they lose not their better humours, and doe not nuastier the Females: For the like reason the Hornes increase more in Animals that are horned.

Q. From whence comes it that the Hornes of gelded Deere fall not, as of the others; nor the feathers of Capons, as those of Cocks?

M. Inasmuch as the Deere amongst all other horned Animals, having onely their hornes solide and massive, it is needfull they have a great quantity of humidity to entertaine their D 3 branches,

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branches, as also to fill, moisten, and nourish the seathers of the Pullen: Now the gelded Deere and Capons being more moist then those which are perfect Animals, because of the retention of their seed, have by the same meanes wherewith, better to moisten and entertaine the one their Hornes, the other their Feathers, and by the same cause gelded men seldome become bald, as I have said before.

Q. From whence comes it that we are sometimes benumbed, and ascepe in our members, but principally in our feete and our hands, by gouts, crampes, or otherwise:

A. This proceeds of the cold which infinuateth into the body by the absence of the blood, which is retired: and forasmuch as the seete and the hands are parts of the body, most farre from

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from the heart, where the fourceand siege, and as it were the spring of the natural heate is, and that those exterior parts are least sleshy, they are the most apt to be seized on by the cold, to be benumb'd, and a-sleepe.

Q How is it possible that the fish called a Torpedo, benumbeth so the armes of the Fisher, without touching him, so as he is not able to helpe himselfe, but seemes as it were insensible:

hales a certaine humour and vapour, the which hath this naturall vertue to benumbe: but Plisy in a few words faith, that it is by his odour, and a certaine winde or vapour of his body, which so affecteth the members of man.

Q. From whence comes it that D 4 ne

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me defiring to rest our selves, and fall asleepe, and resting upon one of our armes, it will be benumb'd, and become as unsensible?

A. It is because that in presfing upon it, the blood retires, and runnes to the other parts of the body, & with the blood the natural heate, its inseparable copanion, and with them both the animal spirits, causers of the seeling, so that the member left of the blood of the natural heate, and of the animal spirits, and seized with the cold, remaines as insensible and immoveable.

Grafting.

Frees grafted or inoculated be are better fruite then the wilde ones, and yet more, those which are agains inoculated, beare yet better, those which have bin twice I meane?

A. It is that Nature percei-

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ving some want, betakes her suddainely to repaire, by a more ample and better nourishment, so that the Tree being cut or slit, to graffe in, shee sendeth so much food as is necessary, and of the best to that part slit and cut, the which she fortisses, in as much more as shee was sluggish before, and produceth more saire and better fruite: the same likewise hapneth to ruptures, which being well joyned, and set the, Callus becomes more hard then the bone it selfe.

Q. Wherefore is it not good to graffe and inoculate in all times, but onely in the Spring?

A. Because that in the Winterthe over-much cold makes the Trees to dye, by infinuating into the opening or incision of the graffe: and in Summer the excessive heate withers the tree,

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and kills it: Likewise in Autumne it profiteth not neither, in respect of the colds neerely comming, which are enemies to Natures productions; but in the Spring time, because there is no very great frosts after the grafting is made, but a temperate heate, the friend of nature ayding to their increase and perfection.

## Egges.

Herefore is it that

Egges are such a

good nourishment

to the humane body?

A. Because that they are hot, and give ayde by their owne decoction, without much borrowing of naturall heate: neverthelesse those which are roasted in the imbars, and eaten with-

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out fo me liquor, as Verjuice, Vineger, or other the like, are not good for aguish people, because they are affected with a strange heat by the fever, they doe adde yet more heat to the sever.

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## Sneezing.

Merefore is it that men fneeze more strongly, and more often, then any other Animals:

dinarily more then need, and of many forts of meat too, which is the cause that they cannot so well digest as other Animals; so great quantity of vapours mounting to the braine, which moveth and provoketh them to discharge it, which they doe by the means of sneezing, which procee-

proceedeth, as faith the Philofopher, by the force of the Spirits; then when the humiditie forceth them to exhale and distill, or by the strength or expulsion of fome raw, and undigested humour : or as the Philosopher likewise saith, man having the conduits of his nostrils more ample and open, in respect to the proportion of his body, he lodgeth more winde and spirits there, which provoke him to ineeze: I will adde hereunto, that man having according to his temporall masse, more brain then any other Animall; fo hath he more humiditie, so as he growing cold, great quantity of humours fill the conduits, the which thrusting out by the offect of the spirits, it makes that hee fneezeth strongly, in and by this conflict, and with great noise. Q.Wherefore

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Q. Wherefore is it, that old folkes success with more pain them young?

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A.Because they have the conduits of their nose more shut, and more straight, and as it were ta. ken and clos'd together.

Q. But why have they the conduits of their nose more shut, then the young?

A. Because they are cold, and cold restraines and shuts.

O From whence comes it, that fuezing, wee shake, shrug, and tremble?

woyd themselves of a certaine humour, or heated spirit, and fill them againe with fresh ayre, for they cannot remaine empty; it is that which make us to shake, the same happeneth to us in emptying the bladder.

Tickling.

## Tickling.

Q. W Herefore is it that wee tickle not our selves?

Because that our touch is to us naturall, and familiar, and things familiar and ordinary, mooves nor affects us much.

O. Wherefore is it, that we are wery ticklish in the foles of our feet, and under our arme-pits?

A. Because that the skinne in those parts is stretched and very delicate; as also they are parts that we are seldome touched by, which as I have formerly said, give more cause of motion and effection.

Q. Wherefore is it, that we are very ticklish about the place of the Spleen?

A. Because that the Spleene being a part spongeous and delicate,

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licate, it is also more easily affected so that men the which feeling the body shot through that part of the body, have dyed laughing.

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Det things are some then in the shadow?

A. Because in the shadow the cold locks up the heat, and hindreth it from dilating, or exhaling, which is the cause that it is more strong and vigorous: And in the Sunne by the contrary, the heat is extended, or exhaled by the Ayre, which is his neighbour, which being heated by the restection; and stroke of his rayes, so that it is much more weak and seeble: for the same cause

mer where the Sunne shineth upon it, then it is in Winter, or in the shadow,

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Q. From whence comes it that a peece of Iron red hot in the fire, is muchmore bot, and burnes much more then the fire it selfe seeing that the Philosophers hold that, that wich is such by the meanes of another, that which is the cause, ought to be much more it selfe?

A. That the fire being a body simple, and nothing solide, cannot worke so powerfully, as the Iron, or some other body that is solide, thick and grose unto which the fire hath imparted his quality.

# Baldneffe.

Q. W Herefore is it that we become more bald in the

the fore part of the head, then be-

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A. Because that the fore part of the head is more soft, and more thinne, and divided by many seames; as we may see in the sculs of the dead: and the hinder part is in the contrary very hard and close, by reason whereof the humidity, which is the nourishment of the hayre; is exhaled more easily from the parts before, whereby it loseth the haire sooner then of that behinde.

Q. Wherefore is it, that those which have curled locks, become somef bald, and later gray then others:

A. They become fooner bald, because that they are of complection hot and dry, so that the hayre the which is also dry, falls of for want of moysture, which

which is its nourishment, & they are also later gray then others, because their heat consumes the moist humour, which is the cause of whitenesse of the hayres, being it selfe of the same colour.

Q. But wherefore is it that Eunuches become seldome bald?

A. Because they arevery moist and charged with excrements, and their hairs, as I have formerly said, are maintained and nourished with humidity. The same thing one may say of young men and women, and for the very same reason, hornes sal not from gelded Deere, nor the seathers from Capons, as I have said heere before.

Q. But wherefore is it, that old men become bald?

to the precedent, that is by declining with age, naturall humidity

dity confumes in them, although they abound in corrupt excrements.

Q. Wherefore is it that bald men are esteemed more luxurious

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A. In the contrary we ought to fay, that they are more bald, for being too much luxurious, then luxurious for being bald; for by force of drying their bodies, and especially the braine, which contributeth most to the ad Venerian, they become bald, not retaining sufficient humidity to nourish the haires.

Q. Wherefore is it that bald persons are esteemed of others wic-

ked and dangerous?

A. Because they are of a nature hot and dry, and so are prompt, hardy, and cholericke, if good education and nourture doth not moderate and correct them,

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them, but also those persons that are of the same complexion, are ordinarily judicious, vigilant, prudent, and subtill.

#### Calxes.

Q. V Herefore is it that one contrary or aimarily flies another, neverthelesse Calx, Sponge, Cloath, bran, and many other dry things receive water very easily, and imbibe and

moisten :

A. We must observe, that all bodies which have pores and subtill conduits, some neverthelesse more close shut then others: so then dry bodies which have pores shut, admitteth not at all, or very little of humidity; and those which have the pores more open as the said things, admit not more of themselves.

felves, that is to say, in as much as dry bodies; but accidently, because of the opennesse and laxity of their pores, by which the humidity hath ingression.

Q. How is it that quicke Lyme breakes and fall in peeces, being

drenched with water?

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A. In as much as the water infinuateth, and penetrateth ftrongly without, and within the parts of the Lyme, opening the ties of it, whereof followeth the division and separation.

Q. How is it that the Lyme quenched with water, heateth and smoakes, seeing that it ought rather to grow cold by the moist cold-

nesse of the water?

A. It is because the Lyme being a body well burnt in the Furnac, holds much of the fire, and containes great quantity of fiery spirits, the which bandeth and

and gathereth together against their contrary, which is the water, and worketh vigorously against it, chasing and turning part of the same into sumes and vapours, as those which breath out of a vessell full of water put upon the sire.

## Wayes.

From whence comes it that we finde the wayes more long which are to us unknowne, then those which wee have often travelled?

A. It is because that wee determine and easily limit in our selves the way wee know, and cannot limit that which we have never gone, it seemes to us longer then it is.

Q. From whence comes it that aplaine & smooth way, although

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it be very easie, as by fields and valleyes of great stretch, it is much more troublesome then those which are unequall and rough?

A. It is because the plaine and smooth way is alwayes alike, and that which is unequall and rough, hath in it diversity and change, which is agreeable to our nature, and solaceth much more the incommodity that we receive of others, as also that which is limited, hath divers peeces, and by retakes; but in that which wee see in a long stretch, it seemes to us infinite, and to be without limit for the sight.

Graynesse.

Herefore is it that men beginne to waxe gray neare to the temples, then behinde the

the head, by reason whereof Homer calleth them Poliocrotapous, that is to say, to the gray

temples?

A. Because that this part of the head is more watery, humid, and soft, then the hinder part of the same, and by so much more subject to the corruption of the humours, which makes white the haires.

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Q. How comes it that in age our haires become white?

A. Because as the Philosopher teacheth us, old persons abound in slegme, the which being white, tindeth the haires in the same colour by which the haires are nourished.

Q. Wherefore is it that a man onely of all other Animals, is properly said gray, when Horses also become grisseled?

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Animals, where the haire fals all the yeare by luttle and little comes againe after, as in Horles, in Beeves, and in Dogges; orifthey fall not, as woolf doth not fall much from the theepe, it specaule that luch Animals live to few yeares, that they cannot change their haires and colour : but man is not of that nature, fo that his haire falls not yearely; nor of fo short life as the other Animals, from whom the haire falls not; it must be that in his age he still guiffeleth, and becomes wholly gray, and in the end fully white by the abundance of moisture, fo farre that at last natural heate being extinct in him by the default of radicall bumidity, which is affociated with naturall heate. Q. But how, when other Animals having the fame default and debilitation of radicall humidity, and of naturall beate in their age, wherefore show they not the like effect?

A. This comes particularly to man, in as much as according to the proportion of the corporall masse, hee hath more quantity of braine then any other of the Animals : Now the naturall heate debilitateth and diminitheth in him in his age, and hee cannot conserve so great quantity of humidity, so that this humidity superabounding, seaveth lum; the naturall heate corrupts, and the haires then receiving an evill nourishment, whiteneth, and representeth (as I have faid before) by this whitenesse the colour of this corrupt humour, which is a kind of flegme alwayes white.

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Q. From whence comes it that there are men white before age, and in the flower of their best time become gray?

A. The cause is labour, travell, torments, affliction, and sicknesses, which doe often debilitate and often extinct before the time the power of naturall heate, according to the saying of Pindarus in this Verse,

To meete a young man turned gray.

And Homer to this purpose,

Care forrow, griefe, and dire diffresse, Gives the young head the old man's dresse.

Very feare it selfe, horrour, and the apprehension of an inevitable death, hath so faire seized upon some men, as we read of a kindman of Francis Gonzague,

E2 Prince

Prince of Mantona, who accused of treason became gray in the prison, betwixtthe evening, and the morning.

Q. Wherefore is it, that Horses become gray, or griseld about the head, more then any other kinde of Animal?

A. Because that they have the bone which covers the braine much lesse hard, considering the proportion of their bodies, then any other Animal, which is the cause, as faith the Philosopher, that by comming old, the natural humiditie is exhal'd, and the corrupt humours affect more easily their haire.

Q. From whence proceedeth the the divers colours of the haire?

A. From the divers temperaments of the humours, whereof they are composed & nourished; for example, those which have their

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black haire, as the Ethiopians,
Egyptians, Moores, Affricans
and others; those which have
them indifferently boyled, are
red or deep yellow, according
as the matter is more, or lesse
boyled, or according to the
mixture of Phlegme with choler; but these which abound in
Phlegme and Crude humours,
have flaxen haire.

Q- From whence comes it that fome have naturally their haire curled?

A. Galen yeelds many reasons, saying, that frizling of the haire is caused by the temperature, hot and dry of the person: as wee see that little, long, and straight bodies, when we dry them at the fire, they bend and reply; or it may proceed, saith he, from the weaknes

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of the matter of the haire, which cannot remain streight streached all a long, but turneth upagaine, and frizells below; or we may with Aristotle attribute the same, with a double mooving from the matter of the haires, which are but of footy exhalations, the which being fomething hot and dry, and by the same, holding of Terrestriate and firy quality, the earthly fals downe below, and the fire affeds the height, it falls then of necessity, that by this double and contrary motion the haire frizels, and curles, all which reafons are sufficiently receiveable.

Q. Wherefore is it, that those which have their haire rough, grosse, and harsh, are ordinarily more strong; robust, and couragious, then those which have it soft,

Smooth, and Subtile?

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A Intruth the fame may bee noted in many forts of Animals, asin Sheepe, in Hares, and in fuch other cowardly, and flying Animals, which have all their wooll, or haire downish, and lies fmooth; but in the contrary Lyons, Boares, and Bares have it rough and staring, the which is found by experience also true amongst men, and not withontreason of for haire which is bach, rough, and grose, testifirsh that there is great aboundance of naturall heat, mixed with the humiditie, the which opening the pores, giveth paffage to the humours, which are the matter of the haire; to this purpole saies very well a Latine Poet,

A thick beard, and curled locks.

Shewes a soldier fit for knocks.

E 4 Q.Wher-

Q. Wherefore is it, that those which have carled locks, are ordinarily camefd, or the nofe tur-

ning up?

. Because they have the blood very hor, and boyling, and heat hindreth fuperfluous matter, to freeh and extend, for the nofe is of Cartlages, and a Cartilage is a kinde of bony fubstance, and the bone is of a Superfluous matter, for this cause alfolittle children, having boyling blood, have their notes also turning up.

Q. Wherefore is it, that such complexionated persons are more

watchfull thenothers ? Do opal

A. In as much that they are dry, and the humidity dryed up, hindreth the sleepe; upon the contrary reason, those which abound in moyst humors, as little children, women and drunkards,

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and those which often washand bath themselves, are very much given to sleeping.

Q. Wherefore is it, that those which have red haire, are deemed

commonly naughty boyes?

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A. Because they are of a fiery nature, hasty and cholerick, but those which are well bred, knowe how to moderate and rule their passions.

Q. Wherefore is it that those which have the baire of their head of one colour, and their beard of another, are ordinarily dangerous?

A. Because that it marks in them an inequality of their humours and complections, which makes them naturally variable, deceivers, and disguised, is they correct not their evill nature, by good discipline: from whence ariseth this common saying:

Es Ablack

A black head and a red beard,'
Take him with a good surne, and chop of
his head.

## Dogges.

Dog excels in smell, more then all other Animals?

A. The cause is, that according to the proportion of his body, he hath the Nerve of that sence more great then any other Animal: And man in the contrary hath it very little, so that he smells not very much.

of all other Animals, remaines lynde or fastned within to the female after coupling, without being able easily to unloose, and un-

A. Alexander Aphrodeifea saith, the cause is, that the bitch in her native waies is very straight, and fwo tion abl and the verge of the dog, being fwolne within, by the Ebullition of the spirits, he is hardly able to withdraw it after the coupling.

### HEAVEN.

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SHOw is it that we have some sumber of Heavens?

A. By 2 principall meanes, the one is by the ecliples, defaults, or obscurity of the stars, are eclipsed, and hidden from us a (certain time:) by others, it is a firme argument, that they finde betwixt our sight, and those which they eclipse, and make defalling of light to us, that they are in some more low stage of the Heavens; for if they were not below, they would not robbethe other light from our sight: The other proofe

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proofe is drawne from the diversity and different mooving of the Heavens; for all naturall bodies have one onely proper and particular motion: yet neverthelesse they note divers movings in the Heavens, and more great number in the inferiour Orbes, then in the fuperiour, for it is infallible, that the inferiour receive this diverfiry of moovings, belides their owne naturall from the superiour Orbes, and therefore it is of necessity, that there should be as many Heavens, as there be divers motions.

Q. How is it that they have a little learned that the Heavens are round?

A: I have brought out to that purpose many reasons in my Physicke, of which I will repeat heere the principall in sew words: 0-

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words: First that the Heavens inclosing and containing all the other bodies of the universe, ought to have the figure, thereto most capable, is round Sphearick or circular : fecondly, that the Heavens being the bodies most mooveable of the world, as wee may perceive by the continual motion, we ought therefore to attribute this figure tothem, as most proper to the motion : thirdly that if the Heauens were of any other figure but round, they would be jumbling and dashing, or piercing, and penetrating with their angles, corners, and extremities, in turning and rowling the one within the other, or else there must rest some vacuity or voydnesse betwixt the angles, corners, or extremities of their bodyes, which were absurdities in Lation

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in and against nature: fourthly that if they were of any other figure but round, in one selfe day the Sunne, the Moone, and the other Starres which are carryed by the rapidity or incogitable swiftnesse of the primum mobile, or first mover, should make in foure and twenty houres the Center of the Universe, to appeare at certaine houres more great, then at other times, from measure taken when they approach neare the earth, which being not, it must be concluded, that the Heavens are of figure round.

But how? See wee not many times in one selfe same day, that the Sun and Moone appeares more great one time then another, especially at morning and evening?

A. That seemes so, but it is not so for all that, but the exhalations,

lations and vapours which are betwixt us and these great globes, deceive our fight, and represent them more great then of custome, as it comes to those which regard any thing in the bottome of the water, or with Spectacles?

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O. Wherefore is it that the Heavens remaine alwayes in an equall intervall and distance from the earth?

A. Because they have not in themselves neither lightnesse, nor weight whatsoever, in respect whereof they bouge nor shire not at all from their natural place: but if they were of a ficry nature as some would have them, they should descend to the firy circular, which is under the Moone, as rending to their natural place; or else they must, since the creation of the world,

world have alwaies still mounted, and that it incessantly, as it is the nature of fire to aspire alwayes in height.

Q. From whence comes it that the Heavens being of the same matter that the Starresare, according to the agreement of all the grave Philosophers, we see them not for all that, and yet we see the Starres?

Starres are more folid and mafsie then the Heavens, which
makes that they appeare more
easily to our fight, and the Heavens not, because of their rarity
and thinnesse, neither more nor
lesse, then as wee see well enough, thicke and grosse vapours and smoakes, and see not
the most subtill; and likewise as
wee see the water, but not the
Ayre.

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O. From whence comes it that this great and wast space or extent which is between its and the heavens them. Selves, which seems of a blewish and axore colour?

fire which are betwixt us and the heavens, nor the heavens themselves, in as much as they are all simple bodies, are neither coloured, nor susceptible of any colour neverthelesse because of the great distance there is betwixt us and the Heavens, all those bodies there, which are very rare, simple, and thinne, seeme to condense and thicken, and this condensation makes, that all this immense extent seemes coloured with Azure.

Q. From whence comes it that certaine Starres twinkle to our eyes, and others not?

A. Those

. Those which are in the Firmament, and above the 7 Planets, as most farre from us, twinkleto ourrespect, as doth a Torch farre off in like manner the little Starres, more then the most great; because that little objects dob more cally our eyes then the great s but the Planets twinkle not, or very little, because they are more low then other Stars, every one in his Orbeyand likewife that they are more great a neverthelesse Mars twinkleth also, alshough that he is below other Plantis that twinkle, not, but that is because hee is more reddishbrowne, and by confequent lesse visible.

Q. But wherefore is it that the Starres more high, and further from us, twinkle more then the others?

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. This proceeds from the rayes of the fixed Stars which arein the Firmament, and above the Planets, their light descending in the Ayre, as it were broken in our fight, by the motion of the Ayre; which is the cause they feem twinckling, nor more nor leffethen the pibbles which are under the water, feemes to tremble by the mooving of of the water, the which cannot bee attributed properly to the Planets, by the reason aforesaid, because of their rayes comming more neere, and that they are greater bodies to refift more strongly the mooving of the Ayre.

Q. Wherefore is it that wee see not the stars in the day time?

A Because that the middle meanes, or the betwixt both, which is the Ayre, receives the impression of the light more strong and shining, which is that of the Sunne; in such manner, that that of the other Stars remaines as offusked, as being consused with that of the Sun, so as we cannot distinguish it.

Q. Wherefore is it that the other Starres appeare not some times in forme of encreasing, as the Moone doth?

A. Because that the Moone shines not by her proper light, as doth all the other starres, but onely by that of the Sunne, so that according as she is diversly insused, shee represents her selfe to us in divers figures, but when shee is of all deprived by the interposition of the earth, she is eclipsed and darkned.

the starres seeme to goe before us, then when we goe of the same side,

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that they runne, and likewise on the contrary (americal our thing) they seeme to follow us then, when we goe the contrary course of their way?

A. It seemeth to usthat they goebefore, when wee'goethe very fame way before, and that whirle in because of their celerity and incomparable swiftnesse; but when they seeme to follow us, going on the contrary fide of their course, it is because of their immense greatnesse of their bodies, in respect of the place where wee are ; although we go of the one fide, and they of the other, they are alwayes feeming before us, which cannot neverthelesse well marked, but that they remaine alwaies either neere to us, before us, or following us.

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## Bells.

Of filver are more refounding then those of any other metall what soever they bee, and those of Iron, less then any others? A. That silver holds most of ayre, and Iron most earth: and as ayry things are most resounding, so are earthly things less then all others.

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Q. Wherefore is it that Bells covered with cleathes, be it of wollen cleath, Silke, or what soever other thinge like, geelds little or no sound?

A. Because that these bodies are soft, and repercusse not the ayre, which is the sause of sound, and a sound are soft sound.

Q. Wherefore is it also, that a Bell filled with earth, or some such like The matter of feemestore good wa

A. Because that the Ayre, which as I connected say, is cause of the sound, and is choaked or his other body where with he is filled. It to the region and hearth of the sound had the sound the sound the sound to the sound the sound to the s

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heart is fer or placed in the middle of the Animals

A. Because that it being the treasury of the natural heat, and magazine of the vital Spirits it is most commodiously placed in the middle of the body, from thence to expand, and to distribute over all the parts of the body, as the Sunne in the middle of the 7 Planets.

Q. Wherfore is it that being so in the middle, neverthelesse chafeth fesh nor heatesh not so much the back and the parts behinde me as the best of the best of

A. Because that the bones that are in the back, hinders, that the heat can not worke so lively together, the coldnesse of the back bones and the temperament also of the heat, which proceedeth from the heart, is not so forcible to penetrate those pairs there.

G. Wherefore is it that bee is feeted in such a hidden place?

like with all the noble parts, as with the Braine, with the Liver, with the Lungs, to the end that they should not be easily offended, hurt, or wronged, seeing that these parts cannot be grieviously offended, without losse and death of the Animal.

Q. Wherefore is it that the heart

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heart of some Animals being torne with force out of the body, wil pant and moove still?

ving, comes from the fervor of the blood, & of the spirits, from the heart, as sparkes and flames from the natural heat which are not suddenly extincted after the death of the Animals, no otherwise then a snuffe or a meske of a lighted Lampe, looseth not suddenly all his fire, nor all his light, although separated from the Oyle.

Wherefore is it, that in Animals the most couragious, as in
Lyons, and in Tigers, they have
their hearts very little: and in
those which are the most fearfull, as the Deere, the Asse,
and the Hare, they should have
the most great, considering, the
proportion of their Bodies,

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and neverthelesse to significant liant man, they commonly say he

is a man of a great heart?

A. The Animals that have little hearts, are commonly the most hardy, because that the force of the heat amaffed together in a little place, are more vigorous, and doe greate deeds, then being dispersed neither more nor lesse then an ordinary fire hears not so easily a great hall, as a little chamber; and whereas they commonly fay, a hardy man hath a great heart, the same ought to be understood of quality, not of quantity, that is to fay of courageit selfe, of valour it selfe, of hardinesse it selfe, not of the masse or piece of the heart.

Q.1Wherefore is it that hurting

of the heart is mortall?

A. Because, as saith the Philosopher y shee

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fopher, that it being the principall and beginning of the life, if it bee wounded, there is nothing that can sustaine or succour the other parts that depends on it: neverthelesse it hath beene found of Animals, that although wounded in the heart, they have not dyed of the hurt; judging by that, that after they have made dissection and cure, they have found the Iron head of an arrow, or the bullet of a Hargubusse sticking in their hearts.

Q. From whence comes it that some renowned personages have their hearts hairy, and have bin approved wonderfull valiant and conragious, as Leonidas the Lacedemonian, and Aristome-

nes the Argien?

A. Because that it testified an extraordinary calour, or heate, neverthelesse naturall in them,

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the which excited smoaky exhalations in their hearts, and such sumes are the matter of the haire, and naturall heate is accompanied with vigour and courage.

## Cockes.

Br what vertue is it that the cocke for affrights the Lyon?

fo affrights the Lyon?

A. There is no Animall what-

foever, is so fierce and couragious as the Cocke, which combats most valiantly even to the death, his crow is also very penetrating, so as the Lyon knowing by instinct his invincible courage, and fierce hardinesse in so little an Animall, hearing him sing, is assonished, and retyres himselfe, so writeth Pliny.

Q. What

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Q. What is it that induceth him to crow every third houre, and

foiustly at midnight?

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A. One may ordinarily prove that he croweth not every third houre, although it hath pleased Pliny to fay so, that tooke up much by heare-fay', but for his crowing at mid-night they give divers Reasons: as some hold that the Cocke is an Animall wholly folarie, because whereof the Ancients consecrated him to Asculapius, Sonne to the Sunne, fo that resenting about mid-night, that the Planet predominating upon his nature, is remounting upon our Horizon, hee awaketh, hee rejoyceth, and fings for joy: Others attribute the same to his Venerian defere, for hee is an Animall which is very lascivious.

vious, and why? having his Heanes about him: and otherwife hee is accustomed to fing rather after, then before his treading, and therefore this reafon feemeth to mee nothing probable; Democritus, as Cicero reporteth, held that the Cocke fatisfied with sleepe, after hee had perfected his digestion, as hee hath in him much naturall heate to well concoct and digest his food, hee awaketh all joyfull, and proclaimes his joy with his owne Trumpet : but that great Inline Scaliger durft resolve nothing of this question; but I dare fay, that there is some apparance in the first opinion, but more in the last of Democritus.

Strings.

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Strings.

Wherefore wit that the string of a long bow, or a crosse-bowe, breakes sooner, when one dischargeth them without an arrow, then when they shoote with an arrow?

abates and moderateth the violence of the motion, but when one disbandeth the violence of the motion which findeth not an encounter, nor stayeth, makes a strength against the cord it selfe, and is the cause it breakes, and sometimes the Bow it selfe.

Q. Wherefore is it that the firings of a long Instrument breakes sooner, and will not stretch so high as those of a short Instrument?

A. Because that those of the long, stretch longer then the others,

others, & have a more long space from the middle, are more further from their center, that is to say, from the place where they are tied, and that which is further from their center, is most weake, wherof we see divers examples from these words, light, waight.

Q. Wherefore is it that two strung Lutes, or other like instruments, being reached up and tuned in one and the selfe same tune, if one soundeth or playeth upon the one neare to the other, that which is not touched, shall sound, and moove also upon her Harmonious cordes, and the dissonant not moove astraw, being laid upon the string, of the untouched Lute, or such like strung instrument?

A. This is caused by the Sympathy, and confonance of the instrument, the strings of the one

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being touched, the Ayre which is affected with the harmony, makes to refound, affect and stirthe same strings of the other, and by the same cause, if one Arike a string of a Lute, which is accorded in the unison, or in the octave, it will shake also the other, which one may prove by putting a litle straw upon that which is not touched, and which is agreeing to the unison, or to the octave, of that which is struck: and better yet to Philosophize upon this subject, wee will adjoyne that wee may obferve a double mooving in the strings of an instrument, the one is it which beats the Ayre, then before is string is struck, the other then behinde, when it retyres after that it is ftruck, the flake makes him to refound, but encountering other Arings

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strings streatched into sanother tune, and out of the unison or the Octave the y shall not finde the like disposition of mooving, because of the dissonance, and disproportion of tunes, so as they will not resound at all.

Q. From whence comes it that the barmony and systeme of the voice, or of instruments well accorded, is so agreeable to the hearing, and the discordant on the contrary

fooffensive?

A. From this, that the established and order in every thing, is very agreeable, as the unestablished and disorder, on the contrary, is displeasing; now the order and rules of harmony, consisteth on the correspondency, and Systeme of certaine tunes, the which failing, it follow with the irregular, and disordered, and by consequent such object is displeasing

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Q.W Herefore is it that those Animals which have hornes, have no teeth in their gums above?

Aliment of the teeth is turned into hornes in such Animals.

Q. Wherefore is it, that onely horned Animals chew the cud?

A. Nature foreseeing that these Animals have no teeth above in their superiour gums, and that they could not well grind, chew, nor digest their pasture, hath given them a vant stomack, that the naturallists call Reticulum, into the which they send their pasture ill chewed, to

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parboyle it, as wee fay by our meat, and to soften it, and then drawing it up to their mouthes, and there is rechewed more eafily, and that is called properly chewing of the cud.

Q. Wherefore is it, that in the Regions Septentrionall, or Northerne, the Sheepe have no hornes?

A. The cause is, the extreame cold which shuts up the pores and conduits of the sless, and of the bones, & by the same means hindresh the hornes from budding and getting forth.

Q. Wherfore is it, that the Goats which have no hornes, have more

milk then others ;

A. It is because that the matter which should bee imployed to nourish the hornes, turnes it selfe into good nourishment, and into humour.

Q. Wherefore is it that amongst

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all borned beafts, the females have no bornes, excepting Cowes and Goats?

A. Because that the femalsare more cold then the males, and their coldnesse shuts and closeth up the pores of the flesh, and of the bones, as it is fayd, and fo hindreth the hornes from going forth, or else it is, that the females being of a nature more weak, flying and fearfull, nature, which makes nothing in vaine, hath denyed them horns, which would ferve them to no purpose but to hinderance, and bee an unprofitable burthen in their flight:neverthelesse, having done all things for the use and commodity of man, she hath given the particular Kine and Goats horns, to the end that man might more eafily take them, stay them, & ty them, and make them icrve ferve him as domesticke beasts.

Q. Wherefore is it that gels horned beafts have their hornes longer then those which have

their genitories?

. Because that the humour genitall which they use not, is imployed to the nouriture and increase of the body, and particularly to the hornes, because of their neighbourhood to the braine, which contributeth most to carnall copulation.

Q. VV herefore is it that hornes fall onely from Deere, of all other borned beafts, although that they

are not gelt ?

A. Because that Deere onely have their hornes solid and massive, and other Animals have them hollow, by reason whereof Deere not having fufficient humidity to entertaine the heavy burden, it falls out by necessi-

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necessity that they must fall off: it hapneth not so to those others that are gelt, because that they have more moisture to nourish their hornes.

Q. VV herefore is it that they plant imaginary hornes upon married mens heads, if their wives

play the wag-tayles?

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A. Because even as horned Animals being gelt, are strong, great, yet heavy, slow, and little worth, in respect of the others; they give the same title to them that are unable for the act of generation, or that they be so sottish and stupid, that they know not how to governe their wives.

## Running.

W Herefore is it that there is more paine in

running, then in going, and mal.

king softly:

A. The celerity or swiftnesse of motion is one cause, but the most proper and nearest is that in running, one is almost alwaies in the Ayre, without easing and fustaining himselfe, whereas in going fofily, we have alwayes alterably one foote fix't and stayed upon the Earth, which fustaineth as by a counter poize all the body, of which the is the true Center, and place ofrest, not the Ayre; as also that the celerity and swiftnesse of the motion hinders our respiration.

Q. Wherefore is it that running too soone after eating, hurts our repast or feeding, since that motion excites naturall heate?

A. Because that running is a motion too violent, which making

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king the meate to rife and leape within the stomacke, troubling, and hindering the digestion and and concession thereof.

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A. Because there is a certaine humour thick and grosse; the which in rubbing and scratching issueth or dissipateth, and in issuing or dissipating; it pricketh sweetly the sless, or rather the skin, for willingly this humour sticks ordinarily to the skin.

Q. Wherefore is it that the manginesse ceasing, wee have no more pleasure to scratch that

place, but rather dolour ?

A. Because that after the cause of the manginesse is taken away, the place not being infested,

or

or affected as before, it is offensive to the life, if one rubbeth or scratcheth, in like sort as when it was charged with the foresaid humour.

Q. From whence comes it that after a wound is closed, or a little after healing, it itchesh?

A. It is because the party which hath beene hurt, being strengthened, and neare well, casts and thrusts out that which remaines of any evill humour within, the which staying in the skinne, makes it itch.

Q. From whence comes it that the scratchings and the itchings receive such pleasure and contentment in Baths, Stoves, and

warme waters?

A. Because this itching and manginesse comes from a humidity grosse and cold, and being mixed with a moderate heate, such fuch gives Q.

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such as is in baths and stoves, gives the party contentment.

Q. VV herefore is it that old folkes are more scratching and

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A. Because that this waterish and cold humour is very abundant in some old folkes: the like happens also to children, and youth, because of the abundance of the humidity which is in them, and often also, because of the boyling of their blood.

## Teeth.

Q. W Herefore is it that the Teeth being of bones, have feeling, seeing that the other bones have none?

A. It is because of little veines that are fastened to them, and from the roots also which enter within the sess.

Q. Wyhere-

Q. Wherefore is it that the teeth, although they are more hardy and solid then the flesh, feele neverthelesse cold much more

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losopher, teeth are fastned and in-rooted with little and subtill conduits, the which containing very little heate, cannot make resistance to the cold, as doth the stesh, which is tempered, &participateth much more with the heate then doth the teeth.

Q. Wherefore is it that the first teeth fal from the little children?

A. Because of the over-much humidity that is in them, which makes that they first loosen, and then fall, for that which is set upon too much moisture, is not firme.

Q. VV herefore is it then that from o'd persons they also fall, seeing ing that they are very dry?

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A. No, too much is neither friend of nature, nor of perfection; so old folkes losing their teeth with too much drinesse, and children with too much humidity, is neither more nor lesse, then as a wall built of dry earth and sand, instead of good morter, cannot long endure, no more then if it were founded upon a place too moist.

Q. VV herefore is it that the teeth still increase, and become large above in aged persons, and on the contrary, thinne, cleare, and small below towards the rootes, although that they have beene other wayes well

Stopt ?

A. They become large above, in as much as they increase well neere all their life time, but that they cleare it, is by their grinding,

ding, besides they grow ban in their drying by their age, which is the cause they are more cleare, and small below then above.

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Q. Wherefore is it, that the seeth increase so well neere all the length of the life, being that they are bones, and the other bones increase not but with the members of the body?

ordained, well foreseeing that other wayes within a little time, the teeth would consume themselves by their grinding of their

food.

2. Wherfore is it that the teeth

fall from old folkes?

A. By the lack of humiditie, as doth the leafes from the trees, as also Rumes, Catars, makes them hollow, rot; and at last fall from yong folks likwise.

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Q. Wherefore is it, that they judge shortnesse of life in those that have their teeth thinne, cleare, and not sirmly set?

. Because it is a certaine figue of the thicknoffe of the bone of the head, the matter of defailance in the teeth, being turned into the thicknesse of that bene; the which is the cause that the braine cannot fo eafily discharge himselfe, hee makes within the head great corruption, and putrifaction of the humidity, whereof followeth mortall maladies: this is the resolution of the Philosopher, but I wil fay further, those which have their teeeth so thinne, are of weake complection, and of a feeble nature; for if they were of a nature robust and vigorous, shee had planted in the gums teeth, firmly and thick fet, for the

the fertile and well bearing trary earth, makes the graine grow they thicke, without leaving vethis tle void places meverthe ture leffe the learned Scaliger nothru teth upon this purpose; that muc ifthe chawers were too hard fet, the matter feeding the teeth, could not pierce them, which should be an argument rather of long then of short life.

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Descending and Ascending.

Q. W Herefore is it, that wee Descend more easily, and more nimbly, then wee Af-

A. Because that wee beeing naturally heavy, our bodies with their proper weight, and naturall motion, bears vs belowe when wee descend on the contrary

they load and keepe us backe in this motion, being against nature; by the same reason, a stone thrust from high to low, runnes much more swiftly then she can mount from below to high, although throwne with a strong hand: moreover, I say, that all bodies heavy and weighty, tend naturally to their center below.

Q. Wherefore is it that we wallow much more going upwards,

then downewards ?

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A. Because that we have more paine in mounting, then in descending, by the reason deduced in the precedent question, which is because that the interiour ayre heateth sooner, then when wee goe at our ease; for wee often then blow, and respire for quicke breath.

Q. Wherefore isit, that water

being heavy, may neversheleffe be made to mount as high as its

Spring ?

A. The vulgar holds this commonly as a great marvaile, and likewise Cardan hath put it amongh his Subtilities, without yeelding any reason, but onely he faith, that nature hath fo ordained it with much providence, if the had not given it this faculty, and property to the water, the course of Brooks and Rivers, should be arrested and stayed at all the encounters of bodies, a little height, from whence it should have followed, inundations which would have covevered the earth on all fides; but if we confider that the first Sources of all waters comes from the Sea, and that all ebbe and return the Sea ; as teacheth the divine Oracle, wee shall finde

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elesse inde that this realo is more falle 5 115 hen common, fince that expeience her felfe shewes us ordiomlinarily the contrary, for we may and urne casily the water, by ditchait it 2s and bankes of earth, which we Out may oppose, to their courses nely he true cause is then, that the orpodies of the most fost, and most uple, being preffed or repulfed ulby the most hard, yeeld not er, place plumne downe, or perpendicularly, but lift up and inhance themselves, for example, presse your foot amongst dirt, or Oule, and it will fwell and rife nheight, insteed of falling of the ides: if one would fay to me, it is because of his humidity, I shall answere, that one doing the same to a heap of fand, it hapens not, or shall it not so does so then the water hath his way, falling from anhigh and eminent place, the Aux

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the v Hux of that which is behind, 'shall withi incessantly thrust still on that not e which is before, pressing upon and thrusting one another, which is the cause that finding resistance, or hindrance in his course, and that which is thrust, cannot penetrate or pierce the body it encounters, gives place, lo as it is forced by that which follows it to lift it selfe up & mount, and the other likewise that followes him, if it findes not some easie meanes to extend and spread it felte for in afmuch as it is liquid, the extention & defusion is naturall to it, and the descent also because of his heavinesse, and its mounting, is contrary, & caused by vyolence, for it extends in breadth, and descends sooner,& more eafily, then it mounts by the hindrances that it encounters by its course; but suppose that the

the water bee so well-inclosed within a pipe of lead, that it cannot extend fide waies, yet it cannot for al that be so limited in his course, but that it will mount to the height of the place from his course; & this depends upon the force, impulsion & weight of the body, which thrufts him behinde, & of it that relists before, for if the repulsion & weight of the body pressed by the behinde, is more weak then the refistance of the body, which is in the betore, the water wil not mount fo high, as if the impulsió & weight of the body, preffing by the behinde, furmounteth: & it must be as is said, forced by him that refifleth in him before: this may bee seen in the pipes of fountains, that one may cause the water to mount as high as one will, by the Artifice of weight, but here

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here let us stay six't; I have dwelt the longer upon the reso. lution of this question, to de. stroy the popular errour proposed in the same, and by the same meanes, to establish the truth of the cause.

Prom whence comes it that throwing in a perpendicular line, a chippe, or other piece of wood equally bigge within the water, the upper end which first entereth within the water it is premounted when the water, then that above shall sinke to the bot-

being a thinne body, containes very much ayre, the naturall place whereof is above the water, by reason whereof being thrust by violence under the water, he riseth above by his owne nature in lesse time, then

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the violence which thrusts him downe, because it was but accidentary.

Q. Wherefore is it that a ball blowne full of winde, being thrust downe by force under water, suddainly mounts up againe upon the top of it?

winde wherewith it is full, comes to his naturall place, which is above the water.

of wood being sast from high to low within the water, with a piece of lead, stone, or any other hard or solid body of the same weight, they shall both descend, and fall in the same time upon the water, yet neverthelesse the lead or stone shall sinke into the water, and the wood shall swimme upon the top of the water?

1. The wood finks not within G 4 the

the water, because it is ayerie, and the place of the Ayre is above the water, the other sinks, because they are earthly & watery; but in the ayre the wood descends as swiftly as the terrestrial and watery bodies, because that the ayre, as all other Elements, excepting the sire, weighs in his naturall place.

## Finger.

Prom whence comes it that the fourth finger of the left hand, next to the little finger, hath beene so esteemed amongst the Egyptians, Greeks, and Romans, that they have onely adorned it with a gold Ring?

A. Because in making Anatomies & dissections of the body, they have found that there is a little nerve in the same, which stretcheth

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firetcheth and reacheth even to the heart; and for the conjunction and ligature it hath with that noble part, they more honoured it then the others; and more, they call it the medicinable finger.

Sleepe.

Q. W Herfore is it that Phyfitians forbid us to lie
in our beds upon our backes, and
our bellies aloft?

A. The cause is, that lying in that sort, the Reines heate, and the Phlegme which is there, hardeneth, whereby is ingendred the stone in the reines, it chases also the blood that is in the veine called Cave, and the spirits that are within the great Artery; and it likewise shuts and stops the conduits of the excrements, whereof ensueth and proceedeth, as saith Avicen, Apo-

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Apoplexies, Phrensies, and In-

Q. Wherefore is it, that the morning sleepe is more pleasant then that of the night?

A. Because that the Sunne remounting in our Hemispheare, and comming neare us, mooveth sweetly in our bodies, such vapours as provoke us to sleep.

Q. But wherefore is it shat fleep

after dinner is hurtfull?

A. If one have watched the night before, I doe not condemne him to fleep in the day; but having sufficiently rested the night, and to take an appe betwixt the two meales, it corrupts the digestion, looseth and slakes the members too much, dulleth and makes the head heavy, and brings one to be carelesse and unprofitable. I will say neuerthelesse that although the Physitians permit old

S. S.M. Street

old folkes to sleepe sometimes in the day, because they cannot well rest in the night, therefore they may take a nap when they desire it; but it is not good to use it too soone after meat, or if then, but a short one with the Proverb: Somnum Meridianum aut brevis, aut Nibil.

Q. Wherefore is it that little children are very sleepy, and old folkes on the contrary very watch-

full?

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A Because that little children are very moist, and neverthelesse abounding in naturall heat, the which evaporates great quantitity of the humidity, & sendeth it to the brain, so as the conduits by which the animal spirits slow from the brain, to the other parts of the body, being stoppen, they sleepe casily: Old solkes on the contrary are dry, & have besides little

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litle natural heat in them, & is the cause that the matter & efficient cause of sleep fails in them, & that they cannot long sleep: whereas I say that aged folkes are dry, I mean they have little of radicall moisture, although they abound in ill humours, the which neverthelesse are not the cause and matter of sleep.

O.Wherfore is it that those which have their veines very small, are more sleepy then those which have

them great?

A. Because, as Aristotle saith very well, that the sumes and vapours which have their mouture to the brain, & have their stopping by the conduits of the sence, cannot easily flow, nor be dissipated by the natural heat, so easily as if the wayes were large and ample, so then it is requisit they have more time to take away the cause of sleepe,

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sleepe, as also the effect lasteth n t long.

Q. From whence comes it that Harmony, and a sweet consort of a well agreeing musick, be it of voice or of instruments; yea a sweet murmur of waters and Rivers, the chirping of birds, & the humming of slyes, and other such objects of the bearing, provoke sleep?

A. The same procedeth from that, as the soule is greatly affected, & as it were seized & charmed by the hearing, gathereth all his forces for to send up great quatity of spirits, so as the other sences being altogether deprived remain as filled, & the Agitation of the same spirits mooving the vapours, & sumes to the Organes and conduits of the hearing, provoke a sweet and pleasant sleep.

Q. How can it bee that sorrow, breakes the sleepe, and yet neverthelesse:

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thelesse sleepe allaies sorrow and

griefe :

A. It is that forrow and griefe troubles, and hinders so much the concoction, that imagination it selfe breaks the sleepe, and neverthelesse rest increaseth the motion of the troubled spirits, and releaseth the anguish and forrow.

Q. How can it be, that labour provoketh sleepe, seeing it expandeth and throweth abroad naturall heate through all the body, and neverthelesse naturall heate amasseth from the interiour, is the efficient cause of sleepe, making to vapour the sumes from the stomacke to the braine, the which turning them into water, stoppeth the conduits of the sense, which remaines by this meanes filled and bound?

A. Sleepe comes not from

the labour, but by accident, and mediately, not as the neagriefe rest cause, because labour inmuch genders wearinesse, and wearinatirinesse constraines us to rest, so e, and that during the rest, naturall aseth heate retires within, and worfpiketh so with that shee findes zuish. within the ftomacke, and inwards, that it exhales the fumes bour and vapours to the braine, the which provokes sleepe, and stops the conduits of the Senses.

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Q. Wherefore is it that the first sleepe is more strong, more profound, and holds the sense more bound, and more drown din sleepe?

A. Because that then it sends more great quantity of vapours to the braine, then after that one hath slept sometime, and that the digestion is made, or very neare accomplished; for naturall heat not being so busied,

begins

beginnes to disperse and con sume the vapours which stop the conduits of the Senses.

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Q. Wherefore is it, that when we are seized with sleepe, our eye. lids fall downe, and cover the

eyes?

heate being then occupied to concoct the victuals which are within the stomacke, where they are shut up, the parts alost during that time, are seized with cold, the which stiffens and makes them without motion; for it is that heate which worketh and moveth this corporall masse in all his parts, and cold on the contrary stiffens all our members.

Sweetnesse.

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owernesse and bitternesse of the pittle, that is sometime in our nouths, and not the sweet?

A. It is because that the sweet is the natural temperament which one perceiveth not him selfe, as he doth of the other qualities which proceed from some alteration, & cometh beside nature.

O.Wherfore is it that sweet meats ingender vermin in our bodies, soner then those which have in them

acrimony or sharpnesse?

A.Because that sweet meats are very easily corrupted, for sharp tasting things resist corruption, by reason wherof we salt pouder our meat to keep it, the salt drying & consuming the superfluous humidity, but the sweenes in victuals testifieth a temperature of heat, with humidity very much disposed to receive a new forme by corruption.

## Right hand or fide.

wer Q. W Herefore is it, that the instruments of the senses, those of the right side, as the eye, the eare, and the right nostril, are not more excellent, then these of the left, seing that in all other things wee prize more the right, then the left, and especially in the parts of the body, where the right is more strong and robust then the befr ?

A.In as as much as to feel is to suffer or to be affected, and being so, that the one & the other instruments of the sences, as well the left as the right, is equally fusceptible for the affections of the object and the other parts of the bodie consist more in action then in passion, so that the right being ordinarily, and from its

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birth more exercised, it is therefore more frong & robust, wherof the contrary, if the left wereas much exercised, it would furmount the right in force, and in nimblenes, as you fee in those that they call left handed, but neverthelesse the right part is e-Reemed more excelent, then the left, because it is consecrated to divinity, & is taken for a symbol ofgood luck, and honour toge. ther, as we iomnines read in the Poets, that the thunder held in the left hand, is esteemed a prefage of good luck, that is, because that that which commeth to us on the left fide, comes from the right of God, which regards us fro high, for he that opposeth me face to face, hath his right hand answering to my left, & my left answering to his right.

Q. Wherefore is it, that ac-

cording to the common saying that male children are ingendered in the right side of the matrix, and

females on the left?

A. It is a popular errour that they have believed otherwise then at the present; for by the Anatomies & dissections of the bodies of Women, they have seene the contrary, and that the males and females are engendered indifferently in all the Cells of the matrix.

Q. Wherefore is it that wee beare more easily a burthen upon the left side then upon the right, since the right side is more strong?

A. It is because that upon the right wee hinder the part more strong, and lest it remaine in his infirmity and weakonesse, and bearing it upon the lest side, the right remaines free, and we are something eased; or else it

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s, that as the right part is more gsha case to move then the left, also it endures lesse in travell. and

Water.

Q. W Herefore is it that pitwater is more fresh in the winter then in Summer ?

A. It is in as much as naturally all contraries fly most strong ly their contrary; the face of the earth being then in Summer, heated by the double reflection of the Sunnes rayes, which beate right downe, and in a right line from high to low, the cold which cannot refift it, is flut up within the intrailes of the earth, from whence it comes, that the waters in the pits are fresh : on the contrary, the Sunne darting his rayes in winter obliquely and afide;

the face of the Earth is not much heated, so that the cold there predominates, as the more strong, and the heate is inclosed within the earth: and for this cause, the water which is in the pits, participates of this heate, and is by this refistance of mutuall contrarieties, which the Greeks call Antiperifafin.

Q. Wherefore is it that the maters in pits being drawne, and left within the tab, neverthelese without touching the same, it is more fresh then that which they

draw at the present?

It is because the Ayre in the bottome of the pit or well, and so it comes to coole the water which is left to rest within the vessell : and therefore those which love to drinke their wine fresh in Summer, make their bottels to be hanged within the Wells

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Wells or pits, that they may be he better tempered within the vater.

Q. But wherefore is it that the syre doth not coole as well as pitwater, though it bee formerly drawne, and left to rest within the bottome of the pit, or in the tub?

A. It will coole also without doubt, but not so much , be-cause it is more easie to affect a little quantity, then a much more great

more great.

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O. Wherefore is it that water being beated to that degree, that it is more hot then the fire it selfe to the touch, cannot for all that burne and consume wood, or such like bodies, as doth the fire:

A. It is because that the flame of the fire which burnes and consumes, is very subtill, active, and penetrating, and the water is grosse, at least in regard of the

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fire, together, that the humidity of the water hindreth it from consuming and burning.

Q. Wherfore is it that casting a stone, or another heavy body with in the water, it will make man roundles of circles, waving even to the bankes!

A. It is as faith Alexander Aphrodifem, in as much as water yeelding to a body more strong, retyres it selfe, and in his retyring,
one wave thrusteth another of
all sides in a round, because
that the water is naturally round,
as wee have shewed, in that the
drops of raine falls in roundells
upon the earth; for the same
reason ought to be in the whole,
as he is in his parts: so teacheth
upon this subject the Philosopher.

Q. Wherfore is it that water descends more nimbly then ascends:

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A. It is because it is heavy, and tends naturally to below.

Q. Wherefore is it then that thewater beingheavy, accabels not, and overpresseth with his wheightinessethose which plunge or dive into it, and those which swim between two waters, Flikewise, wherfore a paile full of water, weighes not, or swallowes not within the water it selfe, it from him that sustaines it alost, by the chain or cord, although that it weighes ve-

A. It is because that water in his proper and naturall place is so well united, that the parts sustained that the parts sustained that his weight keepeth it not down, or pressingly those which are under it: for the opinion of those which hold that water weighes not in his naturall place, is false.

H Q.Wher-

Q. Wherefore is it that raine icke water neurisheth the plants better the then that of ponds and rivers? lyth

from aloft, the wraps up in he d, it much ayre, as the little bottle hen or bubles which are here begot low proofe, and the ayre being of ater felfe hot and moist, ayder effe much to the production and in n co crease of the plants togethe that those waters so ingendere vat in the ayre, are more pure an more cleare, whereas the thers still retaine some qualitie wit of the ground, upon and by which they runne.

Q. Wherefore is it that river beare in winter greater burthens, Sea and that boats sayle or swimm wh more flowly then at other seasons A. It is because that the cold fa

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the close the water, and especilers? ly the frost, by reason wherefalling being brought to be more soin he d, it will beare a greater burbottle nen, but it runnes the more
owly.

make Q. VV herefore is it that sear gotinater better beares of sustains the ydeinessels then fresh waters, though in ndin nequall profundity and depth? ether A. It is in as much as the Sea-

dere vater is grosse and more tere an estriall, caused by the burning
exhalations which mingleth
with it, and thereby it becomed by meth so salt.

Q. Wherefore is it that those iven which often wash themselves in bens, sea-water, are sooner dry then those mm which are washed with freshwater?

M. Because that Sea-water is more thicke and dry, his proper fold faltnesse ayding to dry, and fresh

ens,

H 2 water

wetteth much more, which is the cause that they are longer a drying, although that Plutark seems to hold a contrary opinion, without yeelding anyother reason then the authority of Homer, to as little purpole, and as far from this matter.

Q. Wherefore is it that fresh water, is more proper and better to wash and clense our cloathes woolten or linnen, then that of the

A. Because that fresh water is more subtile, by reason whereof it easily infinuates into the little holes of the cloth, and so thrusts out the ordere and dirt.

Q. Wherefore is it that those which sayle upon the seaseven in calme and faire times, are more heart sick, then those that sayle upon fresh Rivers?

A. It is in asmuch as the odour of

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of the sea is more violet, moving and provoking them, as a strong medicine to cast & void vpwards & downwards, together with the sear & apprehension of danger, which often there is much, but this doth not happen upon fresh rivers, because they have neither that vapour there, nor any such apprehension of perill, as u pon the Sea.

Q.Wherfore it it that the sea was ter wil not nourish herbs & plants?

A. Because that is so grosse, that it can neither peirce nor penetrate even to the roots, besides it is so heavy, that it cannot mount to the branches: now that it is much more grosse, and by consequence more heavy then fresh water, it appeareth by that wee have formerly said, that it beareth a greater burthen, and sustaineth the vessells H 3 better,

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better, even in equal depth: joynealso that it is a dust, bitter, and saltish, because of the burning exhalations which are mixed with it; the which taketh away the vertue of the nourishing hearbs and trees, as the faculty of moystning, by reason whereof wee cannot drinke it; forto the contrary, as wee have formerly shewed, Sea water makes dry.

Q. Wherefore is it that the sea in winter, is lesse salt, then in any

other time of the yeare?

A. Because that it is then lesse heated by the Sunne, for beeing that the saltnesse of the Sea proceeds from burning exhalations, and are drawne from the profundity of the same by the heat of the Sunne: this heat being much more weake in winter, then in any other season of the yeare,

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yeare, it must of necessity be, that the sea should be lesse, faltish together, that in the winter so many, and such aboundance of slods come and discharge themselves within the sea, with much more great quantity of fresh water then accustomed, may also something moderate and attemperate the saltnesse of the Sea all the sethings together, may doe that which they cannot doe particularly.

Q. Wherefore is it that all the naturall maters, that of the sea is onely susceptible of the flame, thats to say, may bee onely burned?

Because that it is more grosse, as its saltnesse sheweth, and otherwise it is as only, for of salt one may draw and distill an only liquor, and only will conseive same.

Q. Wherefore is it then, that

sea water being more fat & grosse, is neverthelesse more cleare and more transparent then fresh water:

A. It is because the Sea water is fat and only, as I have said before, it is neverthelesse more transparent then fresh water, which is ordinarily sulied & thickned with the clay and dirt of the earth, but Sea water is not so sullied and muddle in going from any fountaine, but his issuing is from Rocks, and storing upon sand, it is cleare and transpaparent as Crystall it selfe.

Q. Wherefore is it that bot water, is somer cold in the Sunne,

shen in the fordow:

A. It is because that the neighbour Ayre being heated by the restective rayes of the Sun, the heat extends it selfe, and dissipateth sooner then when his forces force flying ayr is lo

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forces are shut up within it selfe, flying the cold of the shadowed ayre: by the like reason the fire is lesse hot, then when the rayes of the suane toucheth it.

Q. Wherefore is it that water which hath beene boyled, and after cold, somer congealeth or freezeth, then that which hath never beene heated?

A. It is inasmuch that cold worketh with more force against that which hath beene heated, as being more contrary to him, or else that the fire hath evapoured by his heate the more subtile parts of the water, so that as they which remaine, being more grosse, are taken, and frozen more easily by the cold, for grosse things are more easily frozen, then the most subtile and soft, as the mudde sooner

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then the water, neverthelesse Sea-water, because of his heate and saltnesse, freezeth not so soone as fresh water, although it is more grosse.

Q. Where fore is it, that Aqua vitæ, if it be excellent, conceives flame, and burnes without hurting the body that is in it, be it a linnen cloath, or such other thing?

A. It is, that being extreame hot, it conceives easily his like, and yet entertaines freely what

he hath of matter.

Q. Wherefore is it that it is more light then any other liquour, and likewise that it will swimme

upon oyle :

A. It is because that it holds both of ayre and of fire, which are the two light and subtill Elements: for all that is earthly and grosse in the wine, whereof it was made and drawne by the Alem-

Alembicke, was separated from it.

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Q. Wherefore is it that it being mixed with any other liquour, it hinders it from freezing, even during the extremity of thewinter?

A. Because that it is extreamly hot of it selfe, and therefore it is called burning water, the cause whereby it resists so the cold, be it never so sharpe and vehement.

Q. VV herefore is it that it is not profitable to a leane and dry person:

A. Because it drieth and burneth the humours which be not superfluous, but rather defailing in leane and dry persons; it were better therefore they did conserve them, then consume them.

## Echo.

T Herefore is it that the Echo reports more clearely to our hearing the last fyl-

lables then the first?

A. It is because that the first are broken by the last, or that we are too neare, or that wee speake the last in measure, longer then the Echo giveth us the first, and so we cannot so well understand them.

## Elements.

How can it be, that the Hqualities so contrary, may be hol. den with so straight and perfect a bond together, without destroying the one the other by their neighbourhood:

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A. It is that their qualities are so justly and perfectly ballanced and proportioned, that they theinfelves are the band which most strictly ties them, the one being not able to undertake nothing too much upon the others, for even as a confort of foure good voyces discordant in tone, neverthelesse agreeing in their Systeme, is much more harmonious, then if they all agree'd in the unifon: likewife the accord of the foure Elements confifteth in their difcord, by the just proportion of their forces.

Infants.

Q. Wherfore is it that Infunts which are borne in the 7 moneth after their conception, many times live, of those which are borne in the 8, seldome doe:

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A. Some attribute this to the order of the seaven planets, and hold, that the first moneth anfwers to Saturne, the second to Iupiter, and so according to the order of the Planets in descending towards us; and although that the seaventh moneth bee past, wee must beginne againe with Saturne, which is a cold Planet, and Symboliseth with weaknesse: therefore children borne in the eight moneth, cannot well live, although that Aristotle, and after him Pliny testifieth, that sometimes they lived as well as the others, and especially in Egypt, because of the continuall serenity of the Ayre, which is in that Region, but the foresaid reason seemes to me more subtile, then veritable: Fracastorius the Italian, thought better how to deale, then

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then others, upon this question: hee faith, that the children of the feventh and ninth moneth may live, but not on the eight, in as much that as there are kindes of corne which comes in three moneths, others in seven, our of these times they are worth nothing, so there is of the forts of humane seed, the one of seven, and the other of nine, and out of these times the children cannot live: the which refolution is yet more impertinent then the precedent, for even as the come of seven moneths is worth nothing, at three, fo to follow his manner of faying, those that beget children of nine moneths, know not how to beget for feven, that may live: on the contrary, or to traverse it, those which are begotten for seven moneths cancannot beget for nine : and neverthelesse experience every day sheweth us the contrary; for my owne part I see well enough, that neither the one nor the other fayes any thing of value : neverthelesse I will adjoyne, although it is possible enough that I shall say nothing to the liking of another: but fo much I love to attribute to the perfection of the Septenarie number, the which by a certaine occult and fecret vertue accomplisheth all things: This number is very perfect, because it is composed of the two first perfect numbers, par and impar; to wit, of the third and fourth : for the second being not composed but of an unite repeated, which is no number, nor is perfea; for his occult vertue, I esteeme that it worketh upon all the

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the things sublunary, because that the Moone changeth her forme from feven to feven dayes, that is, every feventh day , and shee is more apparent and manifest in man, then in any other thing what soever: For first being borne seven moneths after his conception, hee may live : in the seventh moneth after his birth, his teeth beginne to come out : at feven yeares, hee beginnes to have the use of reason: at twice seven yeeres, hee enters into the age of Puberty and to bee capable of generation ; at three times feven yeares, hee enters likewise into the flower of his Age at foure times seven yeares, hee beginnes to enter into the Age of Virility and full perfection of his naturall vigor and manhood: fo

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from seven to seven, if weetake heed, a man receives ordinarily some alteration and change in his spirit, or body, or in his temporall goods, or in his fortune, be it in adversity, bee it in prosperity, such a change is principally remarkeable in his complection, and after all, which is full of admiration; the climatericall yeare, which is the three score, and third yeare of the age of man, now count feven times nine, or nine times seven, the which is ordinarily reduced to some extreamity, & perill of his life, which the Emperour Augustus well noting, rejoyceth marvellously, to have past that very yeare, not without apprehension, though without danger ot his life; then as by the number of feven & and of nine multiplied, the one by the other, wee are

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are in danger of death, fo the very same numbers are also happy for the prolongation of our lives, now to cut fliort this question, the Lawyers approving this doctrine from the Philitians, have judged that children borne the seventh month with perfection, ought to be allowed as legitimate, if by adventure the father had beene absent.

Q.Wherfore is it that children, as as soone as they are out of their me-

thers wombs begin to cry?

A. The cause is, they focle a great change in passing out of a place so close and hot, to enter into an ayre free and cold, together with clarity which dazeleth their weake eyes, which causeth them to cry, & if we shal yet further enter into the profound mysteries of our beeing, be be it that they presage the miferies of their future life, which is but a passage and a way, (not a life) to goe to a true and immortall living.

Q. Wherefore is it that little children have their noses turned

up :

A. It is as faith Aristotle, that they have their blood boyling; and the heate hindereth the supersuous matter to extend it selfe: now the nose is a Cartilage, and a Cartilage is a kind of bone, and a bone is a supersuous and insensible matter.

Q. Wherefore is it that little children have more heate and fire, and natural humidity then perfect men?

A. Because they are newly composed and formed of a matter very hot, and very moist, to

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wit, offeed and of blood.

Q. Wherefore is it that the little tenderling children have their haire very cleare and thinne?

A. Because that they have not yet the pores of the skinned-pen, for to give passage to the humidity: and likewise they have yet little or no smoaky exhalations, which are matter of the haire.

Q. Wherefore is it, that little Infants have their voyces small

and sharpe?

A. It is because they have the Artery and pipe of the voyce more straite then persect men, together that having much humidity, the conduit of the voice is stopped, and the voyce by the same meanes is more sharpe: For as the pipes of winde-instruments expresse the sound more sharpe, if they be strayte

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Graite and small: so is it of the Arteries, Organs, and conduits of the voyce.

Q. From whence comes it, that rocking provokes sleepe in little

children?

A. Because, as I have said before, they being very moist, this
agitation and moving them up
and downe, moves also the humours, which mount to the
braine, and provoke sleepe,
which comes not so to aged persons, because they have not so
much humidity.

Q. VV herefore is it that little children falling to the earth by stumbling against some stone, or other hard or solid body, takes no such bruises and hurts as great and old folkes, that are strong and

robust ?

A. If they fall onely all along, the reason is easie; for being n-

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ing little and low, they cannot hart themselves fo much, as if they fell from an high; but befides, it may be fayd, that they are more foft, tender, and flexible, fothat stumbling against any hard and folid body, their flesh refists not as it doth with bigge folkes, but yeelds and gives place, the knocke and stumble is not so rude, even as it is in a sponge, that will not breake against the stone, as another stone will; or as the reeds which yeeld and wave up and downe, are not so easily overthrowne by a violent and forcible storme, as the Trees which refift it.

Q. Wherefore is it that the little Infants bave their vitall functions so strong and vigorous, and their animall functions so weake? I call vitall functions their their eating, concocting, digesting, nourishing, increasing and growing, and the animal functions, as their mooving and holding fast:

A. Because that the naturall functions exercise themselves by the meanes of the naturallheat, which is in them aboundant, and boyling, and the Animal functions exercise not themselves, but by the meanes of the Animal spirits, which proceed from the braice, the which being yet very feeble, and the grifly bones, which incomposeth, and covereth them, being yet tender and fraile; it is no marvaile that the Animal spirits have their effects lesse vigorous, untill the braine bee fortified with age.

Q. From whence comes it that little children, which have more of judgement and use of reason

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then their age will beare, or ordinarily permit or promise, which wee commonly call, too forward children live not long, or being too fat and too great, become sots an d lubbers?

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A. Truely Cate the Cenfor faid very well, that we could not looke for any other then a hafty death of children, that are hastily prudent; that is to fay, when it comes too much before the due time of mature age; and the reason is taken from this, that it is a certaine argument, that fuch children have their braine dry out of measure, and beyond the temperature of their age; for the too much humidity, which is ordinary in all little children, hinders as a cloud, that their interiour fenles should not stretch so farre, so clearely, and so openly, their functi-

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functions, as in persons of perfectage; and the unmeasureable drinesse which is in some one extraordinarily, is the cause that within a little time the body drieth alwayes more and more with the age, fo that the Organs of the Sences, yea, all the body dissolves, and death then follows; or at least, the Sences are so ill affected, that the foule cannot worthily exercife his function, neither more nor lesse, then the best artificers can make no mafter-piece of worke with evill tooles, though instruments of their Art.

Q. Wherefore is it that little children are ordinarily slavering, and sniveling, and have their heads all of a dandering scurfe?

A. Because their naturall heat exhales from their stomacke great quantity of vapours to the braine,

braine, the which dischargeth himselfe by all his meanes, as head, mouth, and nose.

Q. How comes it that children pissetheir beds in sleeping, without feeling it, which comes not much to those which are arrived

to the youthfull age?

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A. It is because that children are very hot and moist, as is above said; and therefore they are very laske, and discharge their bladders more easily, as also being in a profound sleepe, the bladder dischargeth it selfe without any feeling of it.

Q. But wherefore is it that they

have no seed?

A. Because that they being farre from their perfection, all their good nourishments turne into the increase of the corporal masse.

Pissing, and sneezing, and farting.

From whence comes it, that formetimes wee shake and tremble after we have pissed?

A. Because, as sayes Alex. A. phrodifem, that there is a sharpe and biting humour, which pricking the bladder, moveth all the body by a strong convulsion, to the end it should more forcibly thrust out this ill humour, which fals most commonly to children, because of their much and often eating, and because they abound in excrements; or better, according to Aristotle, it proceeds of this, that although the bladder being full of urine which is hot, it then feeles not the cold: but on the contrary, it being discharged, (for nothing can remaine void) the ayre then filling

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filling it, which being cold or fresh, makes us to shake & tremble: the same happens to us sneezing, when the veines void themselves of some humours, or hot spirits, and that the fresh ayre enters into their place.

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Q. VV herefore is it, that ordinarily we let fly winde in pissing?

A. It is, because that as long as the bladder is full, the great gut or Colon, is stretched, and that in voiding the bladder, one holds his breath, so as the bladder being after released and avoided of his measure, the intestins which were banded and filled with ayre and winde, are released alwayes by the same meanes, and so voided.

Q. Wherefore is it that horses and many other kind of Animals, and even men themselves pisse for company?

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A. It is by the Sympathy of the Animal spirits, or rather that the one thinkes of the other.

Q. Wherefore is it that in rub. bing our eyes we cease to sneeze.

A. Because by that meane the humidity exhales, and fneezing proceedeth not but of too great aboundance of humidity, the which nature feekes to thrust out, which is easily perceived that suddenly after our eyes water, or that wee ceale to sneeze in rubbing our eyes, because that this rubbing excites heat in the eyes, neere whom we make this Ineezing, & that being a stranger heat, neverthelesse more strong, extincts the other heat, which causeth the sneezing, for sneezing is never made without some heate; which striveth to thrust out the cold humours: the same thing commonly hapneth in

in rubbing the nose.

Q. From whence comes it that we lifting up our noses in the Sun, it sometimes provokes us to sneez?

A. It is because the Sunne drawes some ayre or spirit of humidity which is within the head, the effluction removing, or expulsion of the same, is no other thing but sneezing.

Q. Wherefore is it that we sneez somer in the sunne, then neere the

fire?

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A. Because that the Sunne by his sweet and moderate heate, attracteth the humour without consuming it, and the fire by his sharpe heat dry es and consumes it.

Q. Wherefore is it that in softly pricking the nostrill with a bent, straw, fether, or other such like thing, we provoke others to sneeze?

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A. Because that this gentle pricking mooves and excites a certain heat, the which thrusting out the humidity, the sneezing is begotten of the conflict, which they make in this expulsion.

Q. Wherefore is it that in sleeping wee sneeze not, and neverthelesse wee let goe winde by the conduits both high and low?

A. Because that sneezeing is made by the meanes of heat excited within the head, the which retyring during the time of sleep within the stomack, and within the entrals of the body, these parts then swell themselves, and come sometime to their release, it must bee that the windes exhale, but neverthelesse the head least provided of heat, the sneezing ceaseth.

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## Gaping.

Rom whence comes it that we gape when we see others

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A. It is because of the common disposition of the spirits, or interiour Ayre, the which have amongst us al a great Sympathy, consent, & assinity, which makes them moove and affect the same thing, by the only thought; & by the same reason, hearing others sing, we sing sometimes apart by our selves, without taking regard, or being attentive to the others.

Choaking.

eating & drinking wea
sen pipe, being separated from that
wherewith wee breath, neverthelesse; if wee swallow too great
a bitte or morsell, wee are choa
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ked and so stuffed, that wee can neither breathe, nor take breath?

A. Because that those conduits, although different, are neverthelesse so neer neighbours that too great a morsell wil stop and ramme up the hole and conduit of the respiration pype, which is the cause that hee must either disgorge it, or be choked and strangled.

Q. From whence comes it that fometimes it seemes to us by some fantome that we are strangled and

choked in our sleep?

A. This is a difease which the Greekes call Ephialte, and the Latines Incubus, which is no other thing, saith Fervelius, then oppression of the body, the which suppresset the breath, & arestet the voyce, and he holdeth that it is a thick grosse phlegmatick

gmatick or me lancholy humor, the which is fastened to the intestines, and comming to swell & puffe up it selfe by the crudities of the stomack, present and opresset the diaphragme, and the lunges, & a grosse vapour exhales from thence to the winde pipe, and to the braine, the voice is in it suppressed, and if the same continues long, it will turne into an Apoplexy or falling sicknesse.

O. But wherefore seemes it to us that wee have a heavy, foule and oppressing burthen upon our stomacks, as if it would strangle and

choak us?

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A. It is because the muscles of the breast are seized with crudities and grosse vapours, which exhale from the stomack, when we eate excessively.

Q. Wherefore is it that those which

which sleepe so profoundly, as doe those which have much travelled, that they sleepe little, or cannot bethinke them of their dreames?

A. It is in a word that they are wholy stupisfied in their sences,

Q. Wherefore is it, that the dreames which wee make towards our waking in the morning, are not foir regular, as those of the first sleepe?

A. Because the braine is not so charged with the digestion of the supper, as the evening

dreams are.

Q. Wherefore is it, that wee sleeping, by and by after our repass, wee dreame not suddenly af-

ter sleep hath seized us?

A. Because that the great quantity of sumes and vapours, which arise from the stomack to the braine, hinders the images of the things that

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represent themselves to the interiour sences.

Q. Wherefore is it that things which we dream, seem often much more great, then they naturally are:

A.It is because that the sences so drowned, cannot so subtilly judge of the objects, but then they have recourse to things more grosse, and more sencible, in the same kinde; so a man shall seeme a Gyant or a Colossus; a thing medocrally hot, is sall feeme to burne; a sweete Phlegme shall seeme Sugar; a little noyse to our eares, shall represent the thunder of Cannons.

Q. Wherefore is it that dreames which wee dream in Autumne, are more turbulent & confused, then those of other seasons of the yeare?

A. Because of the new fruites,

the.

the which being full of humidity, boyling within the stomack, send great quantity of sumes to the head, the which mingling with the spirits, give them strange and confused illusions.

Q. Wherefore is it, that sicke folkes have more confused and irregular dreames then sound and

healthy persons?

A. In as much as their evill and corrupt humours excite the corrupt vapours and fumes to the braine, the which mingling with the animall spirits, (the porters and representators of dreames) troubles and corrupts eventhem, so that they lead to the fantasie irregular kinds, and apparitions so deformed, as sometimes most fearefull.

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## Excrements.

Q. W Herfore' is it that old folkes being charged, and even laded with humours and excrements, are neverthelesse so dry and wrinkled?

A. In as much as those which are entertained with healthfulnesse and temperament of the naturall heate and radicall moisture, or at least with good humours, and not with corrupt excrements, as are those old folks, are neither dry nor wrinkled.

Q. Wherefore is it that the excrements of the belly of man, are more stinking then those of other Animals?

A. It is because of the diverfity of victuals wherewith he is nourished: and moreover he eateth many times unmeasurably by by custome, and without appetite, and doth not use exercise.

Q. PV herefore is it, that exereise is so wholesome and necessary for the conservation of the health:

A. Because it exciteth the spirits and the naturall heat to better make the digestion; and moreover it makes the evill humours to evacuate and confume.

Q. VV herefore is it, that those which use great exercise, eate much more, and digest their viotuals better, then those which are sluggish, and given too much to their ease:

A. It comes, that Exercise moves the naturall heate, concoceth and digesteth better, then if the victuals were asoped and crude, like a drown'd toast, so as the digestion and former repast not put over, but lay.

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Extremities.

Q. W Herefore is it, that the extreame parts of the body, as the feete, the hands, the nose, the eares, are more chilly and cold then the others?

A.It is, because they are more nervy, lesse sleshy, and by consequent more sencible; and besides, that they have the lesse of blood, so they have lesse heate to resist the cold: moreover, that they are farther from the heart, which is the fire and heater of the body.

Q. Wherefore is it, that they esteeme it a signe of good health, (if there be no other sinister accident) to be cold in the extremities of the members farthest from the heart, after repast?

A. Because it shewes that

the natural heate is shut within the body.

Q. Wherefore is it to those extreame sicke, they often apply ex-

treame remedies?

A. Because it must bee, that the remedy bee proportioned and answerable to the sicknesse, being for a certaine, that a sharpe and violent malady cannot bee healed by benigne and gentle remedies, in as much that they cannot vanquish neither more nor lesse, then as a Fort well amunitioned and defended by couragious men, cannot bee wonne without great and strong forces.

Of the Face.

Nature hath made Man with a Face upright, ithin

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upright, and looking towards hea-

A. To the end that he should ordinarily contemplate celestiall things, the original of his Soule, and the eternal seate that he ought to ayme at, after the passage from this life, which the Pagan Poets themselves have knowne:

Opreared lookes God onely granted man, The other Animals he curbed downe; But he to judge the earth Theaven to scan Ha h only power; besides, to smile or frown, To laugh and weepe, and all this in the face The high Creator plac't to mans high grace.

Q. Wherefore is it that wee sweate more in the face, then in amy other part of the body, being that the face is uncovered?

A. Because that it is more humid, as its hairinesse shews, which is nourished by humidity, and that the braine which is

very

very moist, being within the head, dischargeth it selfe on all sides by divers conduits, as also that the humidity is descending, and mounteth not as in the parts below.

Q. Wherefore is it, that the face is not cold, a'though it is uncover'd, and that other parts of the body, although they are well cover'd, are sold and chilly?

A. Because that the face being ordinarily bare, the cold stopps the pores: which is more, the head being full of spirits which are hot, and heateth, therefore it is lesse cold; but I beleeve, that custome of keeping the face uncover'd, doth more then all: for we see in the like, that those which goe commonly bare kegged, seele no cold; and an ancient Hermite that went all naked, was used to say, that he was

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all face, to shew, that custome and the habitude of going naked, was the cause that he fear'd no more cold unto the other parts of the body, then to the face.

Q. Wherefore is it, that little swellings and pimples come out more in the face, then in any other

part of the body :

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A. In as much as there is more humidity in the Head, then other where; and that these little pimples and pushes are no other thing, then an evacuation of a crude and undigested humour.

Females.

Wherefore is it, that a-mongst all the kinds of Animals, the females are ordinarily the most subtil, & scape more cunningly and craftily from mens ambusces, then the males?

A.It

A. It is that being for the most part more weak then the males, nature, to repaire that defect, hath given them more wily craft, for the conservation of their lives.

Q. But wherefore then amongh the Serpents, the fishes, the beares, the Tigers, the Panthers, and such other kindes of Animals, the females are commonly more great and furious, then the males?

A. It is that nature so pleaseth her selfe with diversity, for the ornament of the world, as also that it was expedient for the good of humane kinde, that the males of some of the foresaid kindes, should bee something gentler, for if they were ful as furious as the semales, they should be well neere all invincible.

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## Women.

Wherefore is it that women have no beards, and are not so hairy or downy as men?

a nature cold and moist, and the cold which restrains, is the cause that the pores of the stass she cause shut up, the haire cannot peirce nor get out, but onely in some parts of their bodies, where there is a particular heat, also their too great moystnesse likewise hinders that their haire cannot spring out, as it is in the gelded, and in children; and no otherwise then a ground too moyst becomes infertile.

Q. Wherefore is it that women become sooner gray haird, then men?

A. Because

A. Because, as I intend to say, they are naturally cold, and ordinarily more idle, and lessegiven to labour, and violent exercises, by which reason they gather together great quantities of evil humours, the which whiten their haire.

O. Wherefore is it that they beare more easily cold then men, for ordinarily they are thinner cloathed in winter then men?

A. Because that they being cold, they feele cold the lesse; for every like is least affected to his like; in example, he which hath his hands cold, feeles not so well the coldnesse of a nother by, as if they were hot.

Q. But how? blood being alwayes accompanied with heat, and women having much more blood then men, as their natural purgations make proofe, doth it not fol-

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A. No for on the contrary leaving to speake further of that blood, with my modesty in the rest, they have lesse good blood then men, for not the crude blood, but the good is accompanied with heat.

O. Vyherefore is it that Women are sooner sapable of conceiving then begetting, because the lawes permit them marriage at twelve, and men at sourceene, and

not before these ages.

increase in all things sooner then men, because that nature striveth to conduce sooner to perfection things of least lust, recompencing in that course, what sheet tooke away in the other: so then men being still capable of generation, at threescores ten, so wo-

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men ceating at fifty; it is a wint great marvaile though natur advanced women in the begin ning, fince thee fooner faile them, then men in the end.

## Fire.

Q. FRom whence comes it, that fyre doth yeeld lesse hea in Summer then in winter, seeing that in Summer it seemes that H heate were joyned to that which somes from the double reflection, stroke of the Sunnes dayes, should bee more but then it Winter?

4. Because that in Summe the ayre is heated by the double reflection of the Sunnes raye, and the heat of the fire finding the ayre affected with the fame quality, extends and spreads, and ie is much more weakened is winter is m winter: on the contrary, the aire being cold, the fire gathereth inegin to himselfe all his heat, to make faile efistance to this great cold, with which it is befieged of all parts: So that all his forces being thus united, his heat is much more harpe.

Q. Wherefore is it that the fire is lesse hot when the Sunne shines

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A. It is the same reason that I have formerly brought uponthe precedent question.

Q.Wherfore is it that the fire gos out, if there be not matter which becantake to its nourishment?

A. It is that his heat is fo active and fubtile, that it cannot beeretayned, nor entertained without matter, but quickly dissipateth.

Q. How is it then that fire being cover'd with ashes, conserves

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it selfe so long a time?

A. It is because his vertue (f fubtill and active) is retained as prisoner, being hindered to worke by the meanes of the ashes wherewith it is cover'd.

Q. Wherefore is it, that weefe not the elementall fire which is a bove the ayre, as we doe here below the materiall fire, seeing that we cording to the Philosophers, it is ten times more vast then the agre, and yet wee see the Starres of the heavens which are above it?

A. It is, because the Elemen. tary fire is a body very much more simple then the ayre, and without any colour; if we then cannot see the ayre which we fucke and breathe, and with which wee are environed, although it is more grosse then the fire elementary, how can he wee see then the fire elementary

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ary it selfe; but wee see welleough our fire materiall, beause it is coloured, and a yelow reddish glow, and white
ame, because of its mixture
with terrestriall exhalations,
which proceed from the matter
y which it is nourished and enertained.

## Fevers.

Herefore is it, that those which are surious by the exreame sits of a burning Fever, are been strong and robust during heir sury, and a little after beome extreamely weake and landuishing, when the sit is past?

A. It is, that the extreame leate and drynesse which is in heir bodies, bandeth their serves for a little while, which

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By and by after looking the body becomes againe weak, stretched out, and languishing.

O. From whence comes it, that in winter, which is the most coldest scason of the yeare, burning sewers reigne most; and on the contrary the shaking sits are most

rigorous to the aguish?

A.In Summer the cold afflicts more the feverous, and the heat in Winter, because of the Antiperistasin; for in Summer the the heat shuts up the cold within the body; and on the contrary in Winter, when the cold is more strong, in the without the heat, gaineth the within, fo that the one exciteth the shaking fits; and the other the burning, being besieged by his contrary within the body, as within a Dungeon; from whence he relists him, and doth all his power

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power to maintaine and defend himselfe there,

Q. V pon what reason is it; that the Physitians indge that that the Fewer will bee more long and dangerous when the Fewerous are hungry, thou when they are thirsty and desire drink?

that the Fever proceeding from a sweete Phlegme in those which have great drouth or thirst, and of a Phlegme sharp and salt in those which are hungry: and because that the acrimony of this Phlegme exciteth the appetites to cat: but this Phlegme beeing very holding, gluing, and viscous, it is in a smuch more harder to purge.

Q. Wherefore is it that they give great draughts, and but now

and then to the dry fewerish not of-

ten and little sips ?

1. So prescribe the Physitians, although Aristotle seems to hold a contrary opinion: but experience and reason together makes us believe the Physitians for as burning coales in the fmiths forges being sprinkled by little and little with water, flames and burns the more, likewise the burning and Ardour of the Fever is augmented, if the fick drinke by little and little. Aristotle neverthelesse hath said very well, that if the fick drink suddenly, the draught doth not sprinkle his entrayles,, but it runneth into the Bladder, like a grosse raine that wets the earth, much lesse then a small, because that it stayes not, but runnes and wets upon the furface most:but the Physicians intend, that giving

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ving a great draught to the patient to drinke, hee should drinke softly, & by little & little, without hasting or gulping it downe, all at a breath or pull.

Q. From whence comes it that those which are afflicted with the Fever, are ordinarily thirsty, and have not appetite to cat; and on the contrary being wel, they are bung-

ry, and not fo thirsty?

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A. It is because that the heat, or ardour of the Fever makes them so dry during their sicknesse, and the great quantity of evil humours wher with they are filled, takes away their appetite of eating: on the contrary beeing well healed, and these evil humors purged and consumed, they are extreame hungry; for the body being refreshed by the expulsion of the strong heate of the Fever, they are very thirsty.

K 5 Q. From

Q. From whence comes it, that our bodies being composed of foure divers humours, and all being subject to corrupt ion during our life, there is ( for all that ) but three which can cause the Fever?

. It is that the blood, which is one of the foure humours, being a great friend of Nature, and furnishing nourishment to the body, if it comes to recule, and to be too abundant, ingenders not onely the Fever, but a repletion which the Phyfitians call Plethera, corrupting and putrifying it selfe with a Fever, and it remaines no more blood, but yellow choler; whereas the super-abundance of the other three humours, the Phlegme, the Melancholy, and the choler, without corruption of puerifaction of any of them,

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may beget the Fever

Q. Wherefore is it that the Fever quartane dures longer then the other Fevers, although shee

gives more of release.

A. It is because it proceeds of a grosse and terrestrial matter, neverthelesse viscous, holding; and, if one may so say, opinionating, the which is the cause that it lasts more long time, although it bee with more intervall and relax; for it doth in long time that which the others more sharpe, doe in few dayes.

Q. Wherefore is it, that it is more hurtfull to old folkes then to

young?

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A. Because that old folkes being very dry, the Fever dries them more, and often conducts them to the grave or tombe; and young folkes being more humid, finde them not so ill, the Fever

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Fever having more wherewith to betake him to, and a great quantity of humidity to refift

his fervency.

Q. Wherefore is it, that the Physitians hold that wee must entertaine a Fever quartane sweetly, and with gentle remedies: cum quartana (say they) benignè a-

gendum :

. This is not, as the vulgar commonly fay, that the Fever quartane and the Gout the Phyfitians cannot see, looking all about; for they know right well, violent remedies doe take away the Fever quartane, yea, better then the Mountebanks and Empyricks, but they proceed more discreetly then they, for they love better, you should travell your selfe with this Fever, then to hazard your lives in giving you Antimony or Sow-bread, for at

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forthese are the violent remedies, that beare away good and evill humours together, andother corrafives, so that in curing you of one evill, they leave you many others, and sometimes kill the malady indeed, as I have seene and observed : but the But or ayme of the prudent Physitian, is to take away the ficknesse, and restore the patient unto his intire health, and perfectestate, not to chase one malady by another, as boyes doe with Elder-gunnes, by shutting out one paper-pellet, and leaving in another.

Forme.

Physitians establish not a primer forme for the first matter, and principall of things naturall, as they do for a first matter common

A.In assuch that forme is not onely the principall, which giveth being to things, but also that it makes difference and distinction, and to diversify the one from the other; to which diversification nature is pleased above all, for if she had but one forme commonto al matters, all the things of the world should not onely be of one liknesse, but also vniforme, (that's to say) one selfe same thing.

Q. A branch of a tree halfe dry, and dead, and the other halfe green, and living, is this one selfe

Same thing :

A. No? they are truely two formes of bodyes, but not mathematicall; that is to say, they are two bodyes' different in nature and in forme, but their dimentions are conjunct, although different in quantity.

Lightning

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## Lightning.

Q. How is it possible that light-Ining can produce so marvelous effects, for it kils Animals, breaking their bones without any wound appearing, it breakes the sword within the scabard without hurting the sheath; melteth the mony within the purse, without

burting the purse?

A. The lightning which produceth these effects, is extramly fubtile, and wholy firy, which is the cause that it breakes, brufeth, or melts, that which resisteth it, and doth nothing of force to that which yeeldeth without any resistance.

Q. But what produceth it yet more contrary effects, for it makes the raine to issue out of the vessell, without any knowne passage whatsoever, according to Lucretius: and and on the contrary according to Seneca, it makes a thick skumme, or conglutinate substance within the space of three dayes, although the vessell be crack't and broken?

A. Ha! intruth these are marvells indeed, but all founded upon natural reasons; for, as reciteth Lucretius, the lightning can by this subtil heat wholly exhale the wine as a vapour, and, as saith Seneca, it doth it when the lightning suddenly decocts it, by his extreame and unexpressable heat, upon the surface of the wine, producing a froth, containing the wine, as a skinne of a Goat.

Cold.

Q. Whis have seized with a great cold, comming near a good fire, seele a great griefe, & are like to swoun, as wee prooveer dinarily, rubbing

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ot an rubbing then our cold bands close

to, and before it?

A.It is because contraries working vehemently, and violently against contraries, they must of necessity be subject to the passio during that conflict, especially the humane body, the which being more temperate, then those of other Animals, feels much more of the combate of those two contrary extreames, with griefe, but to apply and mode. rate remedy, let them warme themselves a farre off.

Q. Wherefore is it, that cold things offend more the teeth and

the nerves then the flesh?

A. Because that those parts are more terrestrial, and by consequent more cold then the flesh, which holdes more of ayr and of fire; fo that adjoyning cold to another cold, the subject is much

more

more effected and offended.

Q. From whence comes it, that the extreame parts of the body are blacke, and as it were transpierced with the cold, during the extremity of the winter, although that in our interiours wee are warme?

A. It is because the extreame cold closeth and shutteth within the naturall heate, and the cold seizeth onely upon the extremities of the outward members, as when a powerfull enemy assumed walles of a strong place or Fort, and constraines the besieged to keepe within the wals and Cittadell.

Q. From whence comes it, that those which are seized with a great cold, have their sless looking as deadfolkes, and their visages tarnish't with a leaden tolour?

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A. Because the cold surmounteth the heate, and congealeth the blood, and for this cause old solkes for want of naturall heate become so tarnish, and looke with a leaden colour.

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Q. Wherefore is it, that those which are chill with cold, are so unperfect in talking or speaking?

A. Because that the cold shutting and thickning the humidity, bindes up their tongues, and takes away the easinesse of its moving, as also that their shaking caused by the cold, causeth itso.

Q. Wherefore is it, that the cold benumberh, and makes animals slothfull?

A. Because that it chaseth the naturall heate from the interiour parts; and is the cause that the body being exterially seized with it, the members are refrayned

strayned, all stiffe, and as taken and bound, so as they are not able to exercise their functions, and remaine all unable and benumb'd.

Fruits.

Q. W Herfore is it, that of fruits some are within their parts unprofitable, and are nothing worth to eate, and others,

as Nuts and Chesnuts?

is so pleased with her diversity, and neverthelesse shee so diversifieth with such a providence, that shee intends principally to the generation and confervation of their kinds: and it is therefore, that shee hideth and shuts up within the seede of the fruits, and puts on the out-side that which is least profitable to the production of the like.

Q. Wherefore is it, that the fruits,

fruits, and such as are most tender, little, and furthest from their maturity and perfection, are in so much the more bitter?

A. Because that with time they are decocted alwayes to more advantage, ripening and becomming more sweete and savorous by the exhalation of the superfluous humidity, and by the heating of the Sunne.

Wherefore is it, that vulgarly they hold, that after raw fruite they must be temper'd with

drinking wine?

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A. Because that raw fruite boyling within the stomacke, as must within the vessell, as being hot & moist, and surther being heated within the stomacke with naturall heate, but wine being insused, costs the crudity & humidity rebounding, besides, wine by his stroger heat extincts the

the boyling of the raw fruite, and abateth his waight; but water, although contrary to the quality of Wine, is also very good, and more wholesome after raw fruite; although the common speech of drinkers say, that it cooles, and abateth this extraordinary boyling; for so saith Aristotle in his Problems, and the wifest Physitians approveit.

## Froft.

Q. W Herefore is it that the Frost and Ice being ingendred of one selfe same matter, that is, Raine, it freezeth not for all that, as it raines in all seasons?

A. Because that the Snow and Raine comes from great clouds, amassed from vapours, which

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are drawne into the middle region of the Ayre, and there hanging many dayes: and the Hayle comes not but from vapours drawne from the bodies, hanging one night, the same vapours being not able to lift themselves high, are congealed and taken together by the cold in cold seasons, but in seasons temperate and warme, they come to dissolve in small drops of water, which were call the dew.

Q. Wherefore is it, that mater and oyle congeales easily, so doth not Wine nor Vinegar, or saltish waters?

A. It is because that Wine or saltish waters having in them some heate, resist easily the cold, and cannot be brought to congeale, but very seldome, or by an extreame cold: Vinegar also

alfo, because it is very subtile and retaines some thing of the qualities of wine resisting also the cold; but water beeing very cold, and participating with the groffe vapours of the earth, is easily taken & congealed with the cold, and oyle being temperate, resisteth more the cold then the water, but not so much as wine and liquous more hot.

O. But wherefore is it that in frosty weather, a little fall or an overturne, make us runne into the danger of breaking an arme or a legge, somerthen in other seasons?

A. The cause is that the humidity being bound in by the cold, the body and limbes are more stiffe, more bended, and by the same meanes more fraile, brittle, and more easie to break, even as candles frozen, be they of waxe of tallow, or of rosin,

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midity being spread, & diffused through all the body, the members are more loose & flexible.

Q. Wherefore is it, that Aqua vitz being mixt with any other liquour, keepes it from freezing?

A. Because it is very hot, and therefore it is called burning water, and is very good in your inke in the winter-time.

Q. How comes it, that the cakes of ice swimme upon the top of the water in Rivers?

A. Because they are made of the most light water, that is to say, of that which is uppermost, for the bottome of Rivers congeale not, because that all the heate retires thither, slying the cold which seizeth upon the surface of the water & of the earth.

Q. Wherefore is it, that the bodies most grosse, are sooner con-L gealed

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gealed and frozen, then the subtile and smooth, as by example, the mul sooner then the water?

Decause that the more subtill being more active, resists more then the passive, neverthelesse if the more grosse bodies be more hor, and they resist yet more easily then the subtile cold, so the wine resists the frost more then the water, and the water of the Sea, more then the water of the River.

Generation.

From whence comes It that all the Animals of the world have appetite to ingender and beget their like?

A. Nature hath given them all this appetite, to the end they should conserve their species, and kinde.

Q. Where

O. Wherefore is it, that the naturalists hold, that of all the motions and changings, onely generation and corruption, are done in an instant, and without any consideration of times?

a. In almuch that if generation and corruption should bee done with any space of time, a thing should receive his being,

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Q. From whence comes it, that certaine Animals bring a great fort of little ones, and others onely one?

above all things pleaseth her selfe with diversity, but yet we must note herein the providence, for commonly the Animals that live but a little while, produce also often, and that much more often then the others; the multitude of their L. 2. little

dittle ones; where the frequent production repaireth, the small lasting of their lives; as in dogges, in swine, and also in all birds and sishes: on the contrary, those which live more long time, produce seldome but one, because that during their long lasting, they may divers times beget many others, as Men, Elephants, and Deere doe.

O. Wherefore is it, that during the blowing of the northern windes they beget more of males, and when the winde blowes in the south,

they beget more femals?

Many learned and wife men say, they have so observed it; and the reason of this is, that the North winde by his coldnesse makes to close and unite the naturall heat within the interiours, & so the males which

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are naturally more hot then the females, are begot oftner in that time, then on the contrary, because that the south winde languisheth, and letteth slack naturall heat, the generation is lesse vigorous, so that it must be then the Sex feminine, which is more cold, and more weak, and begotten oftner then the masculine.

Q. From whence comes it, that learned and prudent men, ofsen beget children unhealthfull, weake, and sots; and the sots and ignorant on the contrary beget children healthfull, well advised, warie, and strong?

A. It is because the fots and ignorants attend brutishly the carnall copulation, and have not their spirits diverted other where, so as they accomplish the actfully, and from thence TAP.

it comes, that they beget chil dren well complexioned and accomplished: On the contrary, men learned and wife, have of ten such extravagancy of spirits, that they least attend the carnal and brutish pleasure in this act of generation, that they doe little, and the children which are then begot, are leffe accomplished.

O. Wherefore is it, that the Physitians hold, that the corruptian of one thing (what seever it be) is followed with in generation ! enorber the color of the co

A. Because that there is no corruption, but by the privation of the forme precedent, and fucceffion of another wholly new, the matter alwayes remayning, the which cannot bee naturally annihilated, nor cannot change, but in the forme a of ed box , viluing

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How somes it, that all bois to say, savorous, and perceptable by the taste?

dity is not decocted in all by the heate; for favour and tafte confifteth in the mixture of the dry in earth, with the moist in water, both concocted with heat.

Q. From whence comes it, that fruits are of better taste in moderate and temperate Regions, then in cold?

A. Because that in cold Regions the moisture is not sufficiently decocted by the heate, and that the cold hinders them from full ripening.

Q. Wherefore is it, that by the rigour of an extreame cold, vis-

tuals.

tualls become walowish and with

out tafte?

A. Because that the taste (I take the taste for the sauour, according to the vulgar fashion,) consisting in a temperate heate; so an extreame cold makes, and takes away the taste from the victualls.

Q. Wherefore is it on the contrary, that victualls too much accocted, become untastefull?

A. Because that by too much heat, the moysture hath beene too much decocted, and dryed, and the taste or sauour consisteth in the mixture of the dry and the moyst, moderately decocted by heat, as I have formerly said.

Q. How comes it, that sweete meates are more pleasing, & agreeable to the taste, since that sweetnesse is but an index of temperature) sure,)
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with sure, ) how then are they sharpe, and sowre; neverthelesse we are not so stelly pleased with the sweete, as each with those which have some little on,) pricking of sharpnesse?

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A. It is because that the sweet victuals are ordinarily more succulent and nourishing, by reason whereof they glut and fill more then the tart, or meanly sharpe, the sharpnesse of which, pricketh, exciteth, and provoketh more the appetite, then it doth glut it.

O. Wherefore is it, that the fick become ordinarily without taste:

of the mouth, and the tongue, (which are the principall instruments of the taste) are seized with some evill humour that deprayes them.

Q. From whence comes it that

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there are some waters wallowish, and meerely without any taste?

A. It proceeds by the ground by which they runne; for if it be fat clay or marle, they are fielly and without tafte.

A gouty question.

We Herefore is it, that
they commonly say, the

gouty bave great store of crowness A. It is because they being people given much to their ease, idlenesse, and to bee still

fitting, they bethinke themlelves of nothing else, but to tell over their money, and so they contract themselves to the gour by their idlenesse, and such bu-

finesse.

Herefore is it, that

fat folkes live ordinarily lesse time

then the leane?

A. Be-

A. Because that fat folkes have lesse blood, which is the humour in the most benigne, and the most friend to nature, for 'conservation of naturals heat, for the food which turneth in them into fatnesse, turneth it selfe into blood in the leane.

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Q. Wherefore is it, that fat folkes are more coole in the wenerian combate then the leane?

A. Because that the superfluity of the food which turnes it selfe into seed in the leane perfons, is imployed into nourishment of the fat, having a grosse masse of body to sustaine, joyne to this, that leane folkes have more blood.

Habitation.

WHerfore is it that those which inhabite in hot Countries,

Countries, are more prudent then those which inhabit in cold.

A. Because that those are more fober, more dry, and leffe loadea with excrements, and the others which are more devouring, and given to the throate or swallow, because their naturall heate is thut up within their entrailes, and by that cause the braine is ordinarily more troubled with vapours and fumes which rife from the stomacke; together, those which inhabit cold Regions, are more cholericke, impatient, and boyling; but those of hot Countries, are more melancholy, patient, and stayed.

Q. Wherefore is it, that those which inhabit in hot Regions, live longer for the most part, then those which inhabit in cold?

A. Because that those in the cold

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cold Regions, are ordinarily more afflicted with the cold, the which extincts and corrupts their naturall heate. On the contrary, those in the hot Regions, by the affinity of the aire; (provided also that it bee not extreame hot at all times) are better preserved, and more long.

Wherefore is it, that those which inhabite in cold Countries, are commonly more robust and couragious, then those which are in hot?

A. Because that the naturall heat of them there is held shut in the interiours, makes them full of courage, and in the others it is dispersed and expanded through althe members of the body, by reason whereof it is more languishing and loose within them: But on the contrary,

trary wee see many times, and that truely, that the nations more hot, have in most times mastered the more cold, and it is by reason, the hot nations are more wairy and prudent, as I have said before, and also better politicians, and better, and more regular in martials discipline.

Q. Wherefore is it that those which inhabit in high places, are more healthful, and grow old more late; then those which keepe themselves, and inhabit in

low grounds?

A. Because those diseases which are the most dangerous, come from putrisaction, and age it selfe, is a kinde of putrisaction: now the ayre in low places is in quiet, in tranquility, and lesse subject to the blasts of of winde, and for the same reason more subject to putrisaction, then

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hen those which are in up raised blaces, where the Ayre is ordinarily agitated with the windes, and so they live there more longer, and in better health.

Q. Wherefore is it, that the change of habitation is dangerous to those that are in good health, and often profitable to the sick?

A. It is a good course, that those which are in good health, should not make change, neither of their habitation, nor of time; unlesse they mean to alter their health, as the aire is alter'd; & on the contrary, the sick, if they cannot indure it, receive ordinarily comfort, by the changing of the habitation, and of the time; for if the one is not prostable to their complexion, or estate of their health, the other may be.

Breathings

## Breathing.

Q.W Hether of the two precedeth in Animals, to
ther the inspiration, or the expiration: I call inspiration the reception of fresh ayre, which stretchesh
the Lungs, and the expiration
the expulsion of the heated ayre,
which is made in restraying
and abating the Lunges,
which are like to a paire of bellowes, serving to refresh the
heart?

A. This is a question very hard to resolve; neverthelesse the decision of the Philosoper, seemes to mee, to carry a likelihood of a truth, saying, that since by the expiration of the Animals, they sinish their lives and dye; it must bee that they beginne to live by a contrary principle,

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Q. Wherefore is it that infants espire and breath more ofen and short, then aged perones.

A. Because that infants, as I have shewed you herein before, he much more hot, by reason whereof they have neede to be more, and more often refreshed, together that they alloeate much more, having regard to their corpulency, and quantity of body, then the aged: so that the conduits of the respiration beeing ordinarily stopped in them, by the vapours and sumes of their dyet, they breath more often and short.

Q. How comes it that one can not breath but with great difficulty, and especially when one is stuffed in a place where there is but little agre?

A. It

A. It is because that the respection is no other thing, but ther the reception of a fresh ayre, and the expulsion of that which is formerly heated by the swithing in a fresh as also that it is soone hot by the cipal frequent attraction, which is not in the within, and not having eater more means of attracting, and the drawing in the fresh ayre, it followes, that one may bee soone the stifled.

Q. From whence comes it that some people are so, short breathed?

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A.It proceeds of some rhume, that it dischargeth it selfe upon the Lungs, or it is some other indisposition of the Lunges; of which were can make but judgement according to the effects.

Q. From whence come's it that common-

ne re commonly being fasting, our breath g, but harp and strong?

c, and d. It is because, that from the sich is stomack issue, and evapourate within sumes of an evill savour, if in they are not tempered with ayre, fresh victuals, & this comes prinby the cipally to much firting persons, ch is to the sick, and those which have ving eaten too much, because both and the one and the other have crufoldities in their fromacks, or that SUO they cannot wel and intirely de. cod and digest their victuals, althat though this also may proceed :47 from too great heat, and adultine, on; for things over cuted, and ad-011 uft, have an unpleasing fmell,

in the body, voideth, & doth not moove after the digestion, being

violent, sharp, or stinking, or else

according to Aristotle, it is be-

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that heat corrupts the Phlegmy,

excrements by his immobility or it appeares, that it is over much heat, for it ordinarily in gendersthirstinesse.

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O. From whence comes it, that in winter we see the breath of men and other animals, as it comes suming out of their mouthes and nestrils, and as they respire it; and in Summer wee cannot see or discerne it?

mer the exteriour ayre being more fubtill, and more hot then in another season, the breath which issue the body is so heated, that it spreads suddenly through the ayre, affecting the same quality, spreads, I say, with so much attenuation, that it cannot bee perceived and contrarily in the winter, finding the ayre more thicke, grosse, and very cold, it keepes

over lung, to relift the coldnesse in ly in seave, which is its contrary.

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Herefore is it, that the hic-up, especially if it in not very violent, scaseth in holling the breath, or else if we are uddenly frighted or afflicted with ome opinionate unhappinesse?

A. Because that the hic-up proceedeth of a sudden dissiculty in breathing, and that in holding our breath, it must bee of necessity, that we shall a little after respire; by course likewise, we being made attentive to that which seared us, & banded us against that which frighted us of some unhappines, makes us hold our breath, and sometimes with a prosound sign setcht from the

stomack,

of the bis up, so reasoneth Alex.

Aphred, but Aristotle yeelded another reason not much different from this: it is saith he, that the bis up proceedeth from a chilly cold, and the retention or holding of the breath, heating the inward part, the bis up ceaseth from his cause by mean of a contrary cause.

Q. Wherefore is it, that Vine. gar also stayeth the hic up:

A. Because that Vinegar heateth the stomack, and the bic sp proceedeth from a certaine cold humour, which stayes the ayre and the breath, this humour being so heated and thinned, exhaleth, and by the same meanes giveth free way to the respiration.

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Man, among tallother Animals, is

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A. To the end, that he should scknowledge his frailty and mifery, and otherwise, that hee should praise God, that although he hath made him to bee borne naked, yet neverthelesse he hath created all things for him; and therefore if hee should be afterwards covered, that he may cover and cloath himselfe as it seems good to him, bee it modestly or proudly, lightly or heavily, according to the temperature of the place of his habitation, and the divers seasons of the yeare.

Q. Wherefore is it, that mente-

semble not their fathers and me and fo ers, as doe the beafts?

A. In as much as men in the nima thers, as doe the beafts?

venerian act use it in all times, a potha also because of the vivacity of men, their spirits, which is divine mand have some divertisment an hey! thought of diversthings, when blear as the beafts are wholly attended tive to their couplement; and more alfothat men often mingle in more discreetly with women, and hegi with much heating themselves in the businesse, which the beast doc not.

Q. Wherefore is it, that men twinkle their eyes more often, and more quicke then any other ani-

A. Because, that (as noteth the Philosopher ) some Animals have no eye-lids, as the Fishes; and others have none but underneath, as the birds,

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nd foure-footed beafts, which ngender Egges, not a living the nimall, and those which have pothabove and below as well as cs,a y of men, have their skinnes more ard, which is the cause that and hey have them not so moveaer bleand flexible. A sousting some

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nonly little men are more prompt, nore fubtill, and cholericke, then tenhegreat?

4. It is, because that the verme and naturall vigour, togeher with the forces of the fpiit being more united in a little body then in a great, and not having to fustaine to great and heavy a maffe, bave also their motions more prompt and more febtill, and for this fame cause the Physicians hold, that men which are great and fat, are not fo healthfull, as those which

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of little or middle stature mivil a sosbame:

Q. TXT Herefore is it, the out rat VV shame makes in 1 1.

blaftred ? ileir skin feare

Because there is a respet ny hu and reverence of those of which healt we have that shame retaining moch our actions as in suspence, & the by re blood hath leafure to spread, and the run more easily by all the body wer t and especially to the exterior parts, the rednesse whereof we suddenly marke, because it not ordinary, or effect is, that nature, as to cover us, fends the blood to the exteriour parts of the body, and being it cannot fufficiently cover, teachethus in the fame case to put our hands beforethe face, as the little children doe; for nature will doeit, although they were never wed it.

Q. Where-

Q. Wherefore is it, that hame being a kinde of feare, we should that not rather grow palethen red?

6 1) A. Shame is not an absolute feare, nor feare of receiving afped ny hurtin our bodies; or in our hid health, but onely a feare to be mock't, misprized, or blamed, ng or the by reason whereof nature makes and the blood to mount up, and cover the face, and teacheth us to carry the hand before the vifage, and to bow downe the head something, to hide us when we are ashamed ; but when wee feare to receive fome hurt in our bodies, or to lose our lives, nature fends the blood to the heart, which is the principle oflife, to fortifie it, and the other parts during that time dif-provided, remaine pale and wan.

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Q. Wherefore is it, that they esteeme M 2

esteeme young men to bee of a gold nature, when they have failed in any thing, which doe blush for

the same?

A. Because that they acknow. ledge their fault, and that they acknowledging it, have shame, which is a true signe and testimony that they are sorry, which gives a hope of amendment.

Oyle.

Therefore is it, that
that part of the oyle
which is most high
within the vessell, that of the
wine which is in the middle, that
of the honey which is in the bottome, is accounted the best in all
three?

A. Because that of the oyle is most cleane, ayric, and light,

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and is the most excellent, and that of the honey, the most close and heavy, is on the contrary, the best: now the parts the most light, mounts to the most high, and the more heavy, descend to the bottome, and fo by confequence those are the most exquifite in the houey, and those other in the oyle: Now for Wine, the part most low is lesse pure and sweete, because of the lees; and that above likewife, because of the neighbourhood of the ayre, the which invirons it on all fides of the vesfels; for the ayre by his too great humidity hurtheth and corrupts the wine.

Q. Wherefore is it, that Oyle swimmeth above all other liquors,

except upon Aqua vitæ?

A. Because it is fat, and by consequent ayry; for fat things M 3 hold

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hold much of the ayre, and that which is airy, is more light then that which is watry or ear. thy; and beeing more light, hee rifeth on the top; by the same reaso oyle wil not much mingle with other liquors; neverthelesse aqua vitæ will swimme upon the oyle, because it is siry, and holds of the sire, which is the most active, subtile, and light of all the Elements: the cause also, why it receives suddenly the slame, and wherefore also it is denominated burning water.

Q. But why? if oyle for being more fat, holds him so above the other liquors, how is it that it swimmes also upon grease it selfe, against that Axiome of the Physitians, who hold, that which is such by the meanes of another, the same is yet more such: If then oyle

The Resolver. gleis so light that it swimmes upon all other liquors, because of his fatneffe it mußt bee that fatnes und it selfe should swimme upon the ght ar. 1. Oyle swimmes not upon nee all other liquors, because of a me strange famesse, but because of gle his own proper; which he holds nemore of the ayre, and so this de-1pstroyes not this said Axiome, of ry, the Physitians, if it swimme 115 upon another frange fatnesse, tht with which it hath not any parye ly ticipation. Q. From whence comes it that & So leafe of paper platted in forme of a avessell, and filled with oyle, will not bee consumed by the fire, though that there is nothing almost more ea sie to receive fire? A. Because that the paper being very porous, the heate of of the fire penetrateth athwart

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the porcs, and goeth working against the oyle, which is more contrary to him, as also that the partes of the oyle heated by the fire, and bearing of his heate, mounts aloft, and they below remaining cold, relift the heate of the fire, and conserves the paper, untill that the fire hath furmounted, and affected all the parts of the oyle, without finding any any more relistance from his action, for then the paper burnes aud consumes ; the like to this is the kettle full of water, the bottome of which is cold upon the fire.

Dropfie.

W Herefore is it that shop which are sick of the drop sie, shough they are full of

of water and of humours, cannot for all that quench their thirst, with great dr. nking?

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not their drinkes; and then specially when they have the sever, it is heated, & become saltish, and biting, which ingenders an unextinguishable thirst within them, as also that although they have their bodies full of water and humidity, it runnes not, nor distribute thirst selfe to the other parts of the body, being sprinkled, and moystned, and from this drynesse proceedes their extreame thirst.

Images.

From whence comes it that pictures to the life seeme to regard us, upon what side soever weegoe?

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A. This same proceeds from our mooving, in as much as wee take no regard to that, but only to the picture; neverthelesse perceiving that there is a mooving in one action; wee attribute through errour of the sences, to the aspect of the picture, neither more nor lesse, then doe those which are sayling within a boate, they thinke it is not the boat which goes and remooves, but the shore of the water, the houses, and the trees, which they looke upon.

Loy.

How can it bee that certaine persons have dyed of
extreame joy, as the Roman women, whereof one believing ( as
they had told her) that her sonne
was dead at the battell of Trasemena,

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sere defeated by Hannibal lamenting within her bouse; but after
ting within her bouse; but after
seeing him enter safe and
sound, dyed suddenly with
in and the other going out of
the Gates of the Towne, for to enquire of her some, with those
which came from the defeiture,
of Cannes, and perceiving him
there among st others, dyed
in the place with sudden

being powred with moderation within a Lampe, it entertaines and conferves the flame, but being excessively, and all at a sudden insused, extinguisheth and choakes it even so moderate joy rejoyceth the vitall spirits, but an excessive extream, and sudden one choakes it; or it may come thus, because that

that as naturall heat flyes with the blood, to the interior parts of the body, by an excelfive affrighting or feare, so by an excessive joy it abandons the interiour, and most noble parts, and by suddenly running to the exteriours, wherof sometimes insues the dissolution of the soule from the body.

## Fasting.

W Herefore is it, that the the the which have long fasted, are more dry then hungry?

A. Because that naturall heat finding nothing against which it may worke, or to what it may betake it selfe, stickes to the humidity, and consumes it: so drying then (by this meanes) the body, the thirst, which is the appetite of the humidity

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midity and of the cold, sezieth us sooner then the hunger, which is the appetite of the dry and the hot.

Q. From whence comes it that we are more heavy fasting, then after repast?

A. It is that by the meanes of the victualls, the Animal spirits which were dull, are wakened and rejoyced, and being so, under-lift the body; neverthelesse this must bee understood of those which eate soberly, and that it bee done for the refection of the spirits, and of the forces, not for to quell them; for whosever crams himselfe full of victualls, shall finde himselfe after repast, more heavy and dull, then hee was fasting.

Q. Wherefore is it that wee are more prompt to bee cholerick lericke being fasting, then after meate?

1. The cause is, that after the repast, the spirits are more bused in concocting and digetting of the meate newly eaten, but when wee are fasting, they are cafily moved to fwel and boyle, as alforhat the nourishment by the victuals, repaires the losk and continuall effluxion of the substance of our bodies, and we are then merry and joy full after therefection and repast.

Q. Wherefore is it, that ficke folkes, although they are weake, and by consequence have more neede of refection and reparation of spirits and of substance, can neverthelesse fast more long time,

then those which are well?

down.

A. Because that naturall heat workes not so vigorously in them, as in those which are

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Q. Wherefore is it, that those which are fasting, accomplish the venerian act more nimble, then hose which are fully glutted:

A. Because that those which are fasting, have their conduits more open, and moreover they have ended their concoction and digestion, and that their naturall heate is more free, and the matter of such sports is separated from that which serves to the refection of the members, and distributed to the spermaticke vessels.

Swearing.

Q. W Herfore is it, that common swearers & blasphemers are so full of oathes for all slight occasions, and so ordinarily are lyers and periorers altogether? A. Lyers.

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A. Lyers (as the Philosophers fay well) beare alwayes the paine of their vice about them; and although sometimes they telltrue, yet they are not beleeved, their words being alwayes suspected; for lyers then feeing, that folkes will not give credit to their meere words, fortific their Tales with oathes, and fwearing, and so very oftenthey perjure themselves, lying being to them a degree to passe to perjury, as Cicero shews wisely the same in an Oration of his-

Milke.

How is it, that Milke is so white, seeing that it is made of blood which is of a colour red?

Ans. Because it is very well costed

coded and recoded, and more, it is purified from the more groffe parts, as it is done within the spongious vessels of women, fo as this matter purified and fubtillized as a scumme, becomes white: Inlike manner Wine, after its decoction digestion, becomes white; as it is visible in the Urine of those which are in health, and the victuals being well decocted, become white within, but for the outward part, the adultion of the fire causeth them to bee of another colour, the which the naturall heate doth not, for it heates and decocts without burning.

Que. Wherefore is it, that the milke of Women, who indiscreetly, and too often mixe with with men, is burtfull to little

children?

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A. Because

A. Because that by the venerian conjunction, the best and more subtile parts of the aliment, goes to the matrix, and to the genitall parts, and that which is most corrupt, remaines for the nourishment of the Intant.

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Q. Wherefore is it, that wine after milke is very hurtfull to the health?

A.Because that the wine makes it to crudde, so as the milke within the stomack is as cheese, so as it is after very hard to decoct and digest, and most often corrupts within the stomack, to the great prejudice of the health.

Letuce.

Ancients cate letuce

at the end of their repasts?

A. They used it so ordinarily after supper, when they had eaten, and drunke much in any banquet, to the end that the letuce which is very cold, should provoke them to sleepe, and further resisting the excefsive heate of the wine, it might serve them as an Antidote against drunkennesse.

Q. Wherefore is it that now they eate it at the beginning of the meale:

A. Some doe it to sharpen the appetite, especially when the letuce are dressed in a salet with oyle and viniger; for t serves also well to the viniger, and the oyle is added, to moderate the crudity of the one, and the Acrimony of the other: Others use it for a better consideration, to the end

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ts v end that the substance of the he e letuce (beeing brought be ofth fore any other dish, should ferve to the cooling of the it be veines; and that it might also refresh the blood, and temperate the over great heate of the Liver.

Q. Wherefore is it, that the Ioets feigne that Venus buried her Adonis under a letucebed ?

Answere. To shew the extreame coldnesse of this herbe; the which extinaeth the luxurious appetite.

## The Tongue.

Q. W Herefore is it commonly faid, that the tongue is the best and worst piece of the humane body?

A. This must be considered by

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the deliverer of the reason, and of the will, and then it is the best piece of the humane body, if it bee applied to the prayle of GOD, and to the discourse of things honest and good; and it is the worst also, when it is imployed to evill speaking, and to undecent and dishonest purposes.

Q. Wherefore is it, that the tongue changeth very eafily his colour?

with a skinne very delicate and simple, and for this cause it is the more susceptible of the impression of all colours, especially of potions ordrinks, which extincts and paintes it diversly, as also that being very spungeous, it is imbibed more easily with all

all forts of liquours.

Teares.

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Q. VV Herefore is it, that women shed more abundance of teares, then men of perfect age?

A. Because that little children and women are more humid, and have the pores and subtill conduits, by which issue the teares, more open and loose.

Q. How comes it to passe, that many times by great dolour, sorrow, and anguish, as also for great
ioy, pleasure, and contentment,

me shed teares?

A. Because that dolour and anguish shuts the pores, by which followeth this humour, and strayneth the drops, which we call teares, as one squezeth a sponge imbibed with some liquour,

quour; and joy on the contrary, loseth, and makes overture of the same humour to issue out.

Q. From whence comes it, that the teares of a Boare are hot, and those of a Deere are cold:

A. It is because the Boare is couragious, and of a nature hot and boyling; and for this cause his blood is blacke, hor, and boyling, the which mounting alost when he is in his fury, his teares are heated and the Deere on the contrary, being searefull, loose, and a flyer, his feare and affright cooleth him more, his blood retiring to his interiour, so that his teares become so much more cold.

Washing the hands.

From whence comes it, that those which wash in winter their

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their hands in warme water, feele foone after them more cold, then those which was them in cold water?

water opens the pores, and by that meanes gives entrance to the cold; and cold water on the contrary, thuts the pores; for cold is restringent, and hinders the cold from penetrating so easily: I counsell not for all that, to wash the hands in the morning with cold water, but to mingle therewith a little Wine, because the water cooleth the nerves, and causeth shaking.

Laurellor Bayes.

Therefore is it, that the Laurell-tree is so seldome touch'd with lightning?

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1. It may bee offentouch'd, feele d was nor leaveth much marke, but in nor leaveth much marke, but in bodies which are more hard, and which make reliftance; it arme doth but paffe by the foft and nd by fouple without offending them; ce to nthe for lightning is composed of a for spirit, or exhalation very subders till : now the Laurellois very fouple, ayrie, and as a sponge, o cawhich is the cause that it rethat, fisteth not the lightning, nor is norby it offended, neither more t to nor lesse : then as wee see by ine, experience, that the lightning the breakes the bones within the old body, without any way touol ching or offending; and produceth many other strangeeffects, as I have shewed elsebat epon the things here he sandy

> Q. Wherfore is it, that the leafe of a Laurel cracks in the fire?

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A. It

. It is for the reason afore he faid, that it greatly holds of the turn ayre, she which is extreamly that humid, and pressed by the fire stire bhat it takes is way by force, and ad ontrance, as doth the humidity ver of the cheffe-nut, when it is put wh under the embers, without be-the ing cutofi the top. . and as a monge,

-37 1 Moone.

THerefore is it that Physitians, the labor yens, the Mariners, and others, observe so strictly in the exercise of their Arts the constitution of the Moone?

A. Because she hatha particular vertue, and predomination upon the things here below, and which is more, shee is more necrer to us then any other of

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afore the Planets, and having a leffe s of the turne and circuit to make, thee reamly changes more often her conhe fire stitution, and this frequent ceans change, ought to bee more ex-ce, and actly considered, and obser-midity ved, especially by those men is put which are to prove every day at be the events.

Q. Wherefore is it that victuals corrupt Sooner in the shine of the Moone, then of the Sunne?

. Because that the Moone that hath her heat weake, and moylabor Reneth more then sheedries, thers, and the Sunne on the contraercise ry dryes much: Now excesof the five humidity being cause of corruption, it is no marvaile, if the Moone, which extends, ation dilates, and spreads humidiand ty and likewise augments it, and gore aydes corruption.

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Q. Wherefore is it, wood wood cut in the full of the Moon. is more subject to be worme eaten, and to rot sooner, then if it were cut in any other time?

A Because the Moonthen Q. being in her most strong vigour, dilates formuch more, the bo- um dies as well sensible, as insensisubject to purifaction.

Q. From whence comes it, 1w that those which sleepe in the rayes all of the Moone, comming to want, finde themselves all besorted, be-build in second as troubled in second and as troubled in second in the lies.

A. Because that, as I intend est to say, the Moone dilates the m humours of the body, and e-ty specially and notedly those of the head, the which mingling with the Animal spirits, troubles of the head. the braine.

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eaten, were

Moon.

Sick folkes and Sicknesse.

Then Rom whence comes it, that gour, I people more often fall sick in ummer, and that the sick dye sensitive often in Winter;

more causes of sicknesses then winter, because that the naturages all heate is spread and disfused arough all the body, by read in sile heated, the stomack is lied with crudities, and undistend ested humours, and to the me also, adde the great quantity and diversity of sruites, that see of tople are accustomed to eate, gling we ay and also: as also that the

bles been being open, and the inne being loose by this diffuon of the naturall heate, they sick to ordinarily subject to take

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cold, from whence ensueth many maladies: to the contrary, in Winter, the naturall heate being inclosed within the interious parts by Antiperistice, weedingest more easily our meate, and therefore if we doe fall sicke, in must come from some great and violent cause.

Q. From whence comes it, the the Spring-time and the Autumn which are the most temperate sea sons, bring as neverthelessemm maladies then either Winter a Summer?

A. It is, because that goin out of an intemperate and wer risome season, to enter into temperate and an agreeable, the evill humours gathered tog ther, during the intemperate season, beginne to stirre as move by this change, and a feet also the body, and make

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ficke; and therefore the Springtime and the Autumne are two unhealthfull Seafons, and yet more by accident and inconfequence, then the Winter or Summer, which brings them of themselves.

Q. But why is it yet, that Antumne is more unhealthfull then the Spring-time?

A. Because that comming out of Winter, and from the cold, we enter into the Spring-time, and into the heate, which is a friend to Nature: And on the contrary, wee goe out of the Summer and heate, and enter within the Autumne, and approach to the cold, which is an enemy to Nature.

Q. Wherefore is it, that sicknesses are many times infectious to those which approach neere the sicke, and health cannot be so communicated? N 4. Be-

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Because that health (as faith well the Philosopher, ) is as reft, and ficknesse is a mooving or stirring, which is many times comunicable, according to the disposition of the subject, and quality of the disease, for all maladyes are not infectious, but onely those which they call contagious, and striking, which proceeds from some corruption of the spirits, or which corrupt the spirits; and which comming to exhale outwardly, infecting the neighbouraire, communicates so their corruption,

Q. Wherefore is it that according to the doctrine of the Physitians it is not good for sick folkes to

eate much?

A. Because they cannot well digest it, by reason that their natural heate is in them, so weak-

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weakned and hindred by the evill humours, and the superfluous nourishment, mingled with their evill humours, easily corrupt, so that the sicknesse is aided and prolonged to the perill and danger of the subject.

d Esting and Drinking . Such

Or V Herefore is it, that as the proverb faies, one shoulder of mutton will pluck on another, and that the appetito somes in eating?

A. It is that the pores and subtile conduits of the body betting stuffed with some thick humour, grosse, or gluing, are opened by the victuals, especially if they have some little pointing or sharpnesse, the which like a tickling excites the appetite, or naturall heate, as also N a dissolves

disolves or consumes the humours, the repletion of whom hinders the appetite.

Q. From whence comes it, that bunger passet away in drinking, and thirst augmenteth in eating?

It is because that the drinke temperateth all that it findes dry and unprofitable, by its hardnesse and weight within the flomack, the which digesteth better, or more eafily, being fo temperate, and then after by the other concoctions the fame is distributed to all the parts of the body, and fo hunger paffeth in this fort : but thirst, which proceedeth for want of humidity, augments the more in earing, because that victualls if they be folid, dry up the humidity! which resteth within the stomack.

Q. Wherefore is it shat in Sum-

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mner mer one drinkes more, and in Winter they eat more then in any other season of the yeare?

A. It is because that the Summers heate drying our bodyes, we must moysten and liquour them more then is usuall, and by Antiparisticis it comes, that in Summer the externe or outward heate, is the cause that wee have lesse of naturall heate within the flomack to digest and on the the contrary, in Winter, the cold predominating upon the exteriour, the naturall heate enforceth himselfe, and gathers all into the interiour, by reason whereof we eate and digest our victualls better.

Q. Wherefore is it then, that in Autumne wee cate many times yet better, then in winter?

A. It is not that in Autumne we have interiourly more naturall

heat

heate, but because wee have greater appetite to the new fruits, which is then in abundance, and likewise that bread which is our dayly food, is then made of new corne.

## Morning.

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Wherefore is it, that the Mornings are many times colder then the night. secting that in the morning the Sunis more neare to us?

A. Because that in the Morning the dew which is gathered together by the coldnesse of the night, sals upon the earth, and cooleth the ayre together, that the evening and the first parts being lesse removed from the precedent day then the last, have some feeling of the heate of the same day, the which weakening

ning and diminishing by little

have new bunread

then

and little, is extin 3 or diminished at the end of the Night. Que. Wherefore is it, that the Morning-study is best, and most profitable?

A. Because that the spirits are more free after their repose, and the Braines and Organs of the body are discharged of the fumes and vapours arising from the victuals, the digestion being accomplished. unis

Memory-

that we retain better that which wee have learned in the Corning, then in any other time of the day?

Anfiv. It is, because that the braine

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braine is not then hindered and troubled with vapours, the digeftion being intirely perfected, as also because the spirits are more free, and lesse occupied, then after the perception of many new objects, which bring confusion and trouble, ranking themselves in the memory.

Q. But how is it possible, that so many and divers objects can ranke themselves, and bee kept in the memory without confusion?

A. In truth it happens often, that those which know most, confound themselves also the most, if they rule not their memories by judgement; but this treasure being prudently dispenced, although that it must bee, that the diversity of things confounds the one the other: But on the contrary, they may bee brought to more advantage:

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for as a house well furnished and garnished with all forts of moveables, or as a Farme accompanied with plowed fields, with woods, with vines, with fountaines, and with all other profitable things for a countrey house, is much more to be effected, then if it consisted onely of one of these things.

On From whence comes it that a very happy memory is seldome found with a very great and neate judgement, and a gentle spirit in one selfe person?

A. From this, that the retayning memory confisteth in the dry and hard temperature of the braine, neverthelesse it hindreth the vivacity of the spirits: but yet if the organ of the imagination is of a temper soft & moist, and that of the memory, of a temper mediocrally dry, they

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both may bee found in one selfe person, although the same is as rare as excellent.

Q. Wherefore is it that neither young children, nor old folker, have any bould in their memo. ries?

A. Because that both the one and the other, are in perpetuall mooving, the one in increasing, and the other in declining, which is the cause that the Images of the objects are not fo deeply ingraven in their memories, ot else it may bee for this cause, that young children have the Organ of the memorie too moyst, and old folkestodry, fo that the one cannot imprint and frongly engrave the Images of the objects deepe enough in their memory, and the other perceive the object too lightly; neverneverthelesse children may have a good memorie for another reason, that is, because they are not disturbed either with affaires of importance, that may divert them, nor other waies to charge their memories with too many things.

Q. Wherefore is it, that those which learne promptly, retayne it lesse, then those which are long a

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a. Because that those which are so prompt, imprint the images of the object too lightly in the memory, and the others ingrave them profoundly, because they repeat and inculcate them.

Q. Wherefore is it, that Elephants, Dogs, Horses, and other Animals bethinke them better of the wayes, where they have but but once gone or beene, then men

A. Beafts have not properly this bethinking, but a continuall thinking, the which having once loft, they cannot recover neither by discourse nor reasoning, because they have it not; neverthelesse the beasts retaine more long time their thoughts to marke a way, then men doe, because they are not distracted in their sences by diders things as men are; and by the fame cause country clownes, and ruftick people, also marke betterthe wayes, and fuch other things more heedfull, then men of knowledge, or those which have their minds disturbed with many businesses.

Dethinks our selves of dreames, seeing that they are not things done

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Because that the soule then represents the Images of things then dreamed, as truthes nor more nor leffe, then when they describe us a Towne, a Province, or they report us a battaile, wee doe then imagine in our felves, that which we have not feene.

Q. Wherefore is it, that wee eafily forget dreames;

A. Because that during the time of sleepe, the sences being clouded, the faculties of our foule exercise more loosly their functions, and that the images of the dreames being but represented as in darkneffe, and shaddowes, are therein lesse perceived, and leffe ftable.

Q. Wherefore is it also, that we easily forget our soules, being during

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being during that time distracted, and other-where busied, things which appeare during that di-

Braction ?

A. As we have perceived them lightly, so as lightly wee forget them: for the sence being distracted and occupied with divers objects, the operation is more weake, the imagination more light, and the images lesse way imprinted and ingraven in the memory.

Looking-glases or Mirrours.

Herfore is it that wee fundenly forget our proper images, after wee have seene them in the Glasse, and retire our look from the glasse or mirror?

A. It is because that wee see the image representing us in the Mirrour, only by resection,

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and not by imprint or graving in folid matter, and as it is fo lightly represented, it is also as lightly imprinted in the imagination or fantasie, and by consequent lesse profoundly graved in the memory.

Q. Wherefore is it, that hollow Mirrours burnethings which are opposed to them in the rayes of the Sunne?

rayes comming to give themfelves together, and by a conjunct forme, they incountering
in one felfe point, they yeeld
an extreame heate by their reflection and redargement, the
which heate burnes the oppofite bodies, and likewife inflames strawes, leaves, and
fuch other dry and tender
things, as also wood,&c. by the
meanes of which Mirrours and
Glasses

glasses Archimedes burnt the vessels and engines of Marcellus before Syracusa?

Q. From whence is it, that wood, stone, or any other like body well polished cleane, and united, may serve for a mirrour, although that in truth they are more shaddowish and dull, then diaphanical or transparent bodies?

A. Because the pollishment of such bodies yeelds them shining, and shining bodies returne the images of objects opposed.

.

Q. But wherefore are they shi-

mine?

A. Because that they have not in them any slits or enter-opennings, and all their parts being very equalland united, (provided also they bee very cleane) the light is not any way taken from them, as it is in the bodies ill polished, or full of Crevises, be

beethe Creviles never so little, in as much as the parts more high, take away the light from the more low.

Moores, or Ethiopians.

VV Herefore is it, that the Athiopians and the Moores have their Teeth very white, and their skinne very blacke?

A. It is, because that the heate of the Sunne which is very powerfull and vehement in their Countrey, affects the skinne, burnes the blood and the humours within, and dries also the teeth, exhales the humidity, and makes them to appeare more white, as also, that the teeth seeme yet more white neare to their skinne, which is blacke, because that contraries appeare with more luster, being

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ing neare their contraries.

Q. How can it be, that the Sun blancheth their teeth, and blacker their skinne?

A. It is because as I will bold. ly fay, the extreame heate of the Sunne makes to exhale the humidity from the teeth, and dries them; and the things dry-ed become more white, but in his burning the humidity of the his feeth without exhalation, their in

skinne becomes blacke.

Q. Wherefore is it, that the ice nailes of the Moores are not also habite as their teeth, seeing that the heat of the Sunne doth also exhale the hamilians hale the humidity?

A. Their nailes are in truth white; but they appeare not fo much as they are, because of their black flesh which is underneath their nailes, and takesaway their shine from the light.

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kesaght. umbe ioum of out radical guidanat of and Dumbe folkes.

Rom whence comes it that the those which are borne leafe, are also dumbe:

A. Some lay, that there is a sertaine tye and conjunction of he nerves, which stretch to he eares and from the tongue, he which being indisposed from the birth, it must bee of ecessity, that those two faculties should be equally affected; hey agree also, that certaine icknesses may cause deafnesse,

vithout making them dumbe; ind on the contrary, that one hay be made dumb for all that, vithout becomming deafe, beause that it may so fall out, hat the one branch of the nerve

nay be offended, without huring the other, but without O fearching fearching further into fo much fubtilty, we may fay, that the deafe which have not heard, nor understood word from their birth, have not knowne how eb to learne : for which cause they or feeme to be dumbe : for it is certaine, most part of the deafeare able yet to yeeld fome inarticufarvoice.

Q. Wherefore is it that the co dumbe can expresse themselves fint

Huely by signes ?

A. It is because they have got as ten such a habitude, using alwayes fignes, as the others doese words and speech, joyning to be it, that Nature recompended in their want of Speech in the invention of fignes, to expresse their conceptions.

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ficke.

[] Herefore is it, that finging mufically, if chase be wanting, they finde it they ore easily, then if the treble

is cerere, or another part :

feare A. Because it is the voice the rticu- oft groffe, and which fingeth e most softly; for the most at the rosse things, and which goe lves fi ith a more flow moving, are oft perceiveable by our fenegot. s, then those which are more ng al-mooth and light, as also that s doese Base is the foundation of all

ing to be Harmony, the which wane in onfusion.

oresse Q. Wherefore is it, that Musicke so agreeable to all forts of people, ung and old, learned and ignoent, civill and rusticke?

A. Because it is composed and

ruled 0 2

ruled with a certaine order and brie well measured cadency, being a Systeme together, or a confort of many different voyces together well accorded; or as eros the colours well mingled and to h forted, delight the fight, exquisited perfumes the smell, victuals and sauces well seasoned the all taste: Likewise voyces consorted mant and agreeing, delight the exception.

is well pleased in the faire order Ism and temperature, and our sen-more ces in the same imitate Nature. How

hearing, for in generall, Nature Tar

that some persons are not pleased mos with Musicke, since that being a ran thing so well ordayned, so sweete, sed pleasing, and measurable, and so shri much according to Nature?

much according to Nature?

A. It is, because that such his men are ful of discord, of hatred, of envy, of cruelty, and felony; ran

briefly,

briefly, they are wholly unnatu-being ralland inhumane, as that Athecon- King of the Tartars, to whom oyces ismeneas, à most excellent playor as er on the Flute, being brought and to him prisoner, he was requekqui-sted to permit him play before victu- him, which having done, and d the all the affistance ravished with onfo- the sweetnesse of his Harmony, at the excepting onely this barbarous ature Tartar, who fayd in mocking order Ismeneas, that hee tooke much fen-more pleasure in hearing his are. Horse hinny.

Tible, Q. Wherefore is it, that the eased most part of those which are ignoingarant of Musicke, are more pleapeete, Sed with hearing an onely voyce nd shrill and tuneable, then to a Musick accomplished with all Such his parts?

red, Answ. It is as with the ignoony; rant vulgar in the Art of Painefly,

ting, which are taken more will fresh colours, in pictures, and white dawbed faces, then with the delicated draughts, and rare bestowed shaddowes, and light nings of an Apelles, or Mi chael Angelo, where all the proportions are curioufly observed, and makes more businesse of a petulant and bawling advocate, then of him which observes with moderation al the precepts of Rhetorick; likewise those which understand nothing mufick, love better to heare of ten a long squealing voyce, then a perfect and harmonious confort.

Snow.

How comes it, that snow is so white, seeing that when it is dissolved into water,

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it becomes black insteede of that

A. Because that Snow containes in him much ayre, by reafon whereof hee is very light, white, and as a scumme, but neverthelesse in his resolution, we perceive nothing but water, in as much as the ayre in him is invisible, because of his thinnes: Bo din very little to the purpose, as hee ordinarily miscounts, in that which is of naturall things, attributeth this whitenes to the water; for on the contrary the water blacks, which experience, makes us to fee in things wetted, of what soever colour they be, they seeme more black.

Q. Wherfore is it, that snow profiteth much to the fruites of the earth?

. For m any reasons, first, that in covering them, it defends them

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them from the extreame rigour of the winter : secondly that it choakes the evill weedes, that then but begin to peep upon the face of the earth; and are not much rooted within the fame: thirdly, that being fcum, it holds something of fatnesse, because of the ayre which is inclosed in it, and comming to refolve into water, it fatneth the earth: fourthly, that if the fruits thrust too forward forth, it repulseth their vigour to the root, by reason whereof they are the better nourished was bald as now

O: Wherefore is it, that in summer there is snow upon the height of the mountaines, and neither in the vallies nor fields?

A.Because that the high mountaines are lifted up unto the middle region of the Ayre, which, as wee have formerly sayd, fayd, is cold in Summer, by reafon whereof, the Snow is there that conserved, which falls not so the to the lower parts, where in in Summer the heate is predothe minant.

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Q. How can it bee, that hot water cover'd with strawe, conserves and retaines his heate; and that Snow covered also with straw, in a fresh place; remaines intire without resolving or melting; retaining his coldnesse, seeing that heat and cold are two qualities diametrally contrary?

A. It is because the straw is not properly of himselfe, neither hot, nor cold, nor dry, nor moyst, and for this cause, it is called of the Greecks Apoion, that's to say, exempt of quality: and neverthelesse is susceptible of qualities of the

O's subject

subject to which it is applied to, in as much more easily, that if it participates of any of them; it is therefore it conserves and entertaines hot things in their heate, and cold things in their coldnesse: from thence comes it also, that it is very proper to conserve the fruits, and to keepe them from corruption and rottennesse.

## Drowning.

O. W Herefore is it that the bodies of drowned folkes come against to swimme upon the water after few dayes, and notedly as they have observed, upon the ninth day?

A. Some say, that nine dayes after the body is drown'd, and sunke under the water, the gall splits and breakes, and the bitter

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liquor which was therein contained, being runne out, the body lifteth it selfe upon the water: Others hold that the gall crackes not for all that, but that all the parts of the body being attenuated, and thinned by the moisture of the water, and the groffe humours being evacuated, it is then more suple, and comes againe upon the water, some dayes after it is drowned : But it seemes to me, that it is rather because of windes which ingender within the caules, filmes, or membranes, which cover the intestines and the belly, called of the Physitians Omentum & peritonium, as an exceffive swelling of the belly, shews us; for all corruption and rotten. nesse is ingender'd of heate, and heate dissolves humidity, and

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and it ingenders winde, the which reason is subtilly brought forth by Cardan.

dyes of drowned men comming up upon the water, swim upon their backs, and those of women upon

their bellies?

A. To attribute this ( as fome have doe ) to the prudence of nature, which hath a will to cover the fecret partes of the one Sexe more then of the other, feemeth to mee a reason too light, and I will like better to fay, that it is because of the difference of the parts, of the one, and of the other; for women have the vessells of before, more ample, large, and capable, then the men, as the naturall parts, the matrixe and the conduits of the Urine, which is the cause that they are lesse.

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leffe subject to the stone, and beare their children in their flancks, besides that, their breafts are spungeous, and drink up a great quantity of water, which weigheth and heavieth much more the fore parts of their bodyes, and by consequent drawes it downeward, for it is certaine that the most heaviest parts still incline downeward: on the contrary men have their shoulders more grosse and large, then the women, and the bones and ligatures of the vertebres, or back bones more strong, great, and firme, by reason whereof those parts incline downeward, as also that they have the organes and conduits of the voyce, and of their respiration, and breathing, more ample, as it appeares in this, that they have the voyce more

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more grosse and more strong, which being filled with ayre, lifts their bodies upward, and the face towards the Heaven, and the back upon the water.

## Night.

Q. W Herfore isit, that in the night time, griefes, mounds, and other of our maladies, gather together, and increase?

A. Because that in the day we see, heare, breath, smell, taste, runne, and have many other divertments which allayeth our griefes, and in the night the sence of the touch is onely busied, and is also more affected with griefes, together, the excessive cold and moysture of the night aydes to it also very much.

Q. Wherefore is it, that wee heare

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heare better, and more further in the night, then in the day?

of Animals, and an infinite of such like things, ceaseth in the night, and all beeing still, in silence and in rest, the hearing peirceth better upon his objects; and moreover, our other sences, and especially the sight, distracts us much in the day, not exercising then their functions, the hearing being then the most sharp.

Q. Wherefore is it, that we rest sooner and better in the night, then

in the day?

A. The reason politick is, that the day is more proper to us, for travell and labour, because of the light; but the reason naturall is, that the night is more cold and mooss, then the day, and the cold, and the humidity provoke

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provokes sleepe, as also thathat ving travelled hither and thither in the day, we repose and rest better in the night.

Smells and Smelling.

Q. W Herfore is it that man excels not in smelling,

as many other Animals doe?

of his corporall masse, having much more of braine; then any other Animal, and the braine being cold and moyst, and the Odours on the contrary holding more of hot and dry, is the cause that the smelling of men is weakned by the neighbourhood of the braine; for the faculty of smelling lies principally in certaine little bosses or rundells of slesh, which the Physicians call Mamelles, which

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which are above the nares or offrills, joyning to the braine: Q.Wherfore is it that tho few bich have the braine tempered with botand dry, excell in smelling above others ? about , while

. Because the odours are of he temperament, of the hot and of the dry.

Q. Wherefore is it that those which excelin smelling, have also or dinarily spirits good and subules

A. Because that their brain being of the above faid temper, the heat serves them to the prompt conception of the objects, and the dry to retaine them, which are the qualities of a faire spirit.

Q. Wherefore is it, that they have seldome a good sight?

A. Because that the instrument of the fight is watrish and moyst, and that of the smell is of the

the contrary temperature, by reafon whereof they cannot much excell in both the two together.

Q. Wherefore is it, that Arabia Felix, Atrica, and other hot regions, are very aboundant, and plant plentifull in all Oderiferous, and Aromatick things?

A. Because that being hot and dry, they have the same temperature as the odours are of.

Q. Wherefore is it, that the flowers which grow neere to Oignions, have a more violent smell, then otherwise they would have!

A. Because that the Onyon dry and heate the earth, and communicate by that meanes those two qualities to the flowers, the which qualities fortifie the odours.

Q. Wherefore is it, that those which are Rheumatick smell very very little or nothing!

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A. Because the instrument of the smell being moistned by the the Rheum, is altered and depraved.

Q. If good and sweete Odours come from heate, wherefore is it then, that dunghils, and the excrements of the belly, which are very hot, stinke neverthelesse, and are

of a very ill savour?

A. No, too much, no excesse, hath no temperature, and in these things, there is not onely heat, but an excessive boyling of them, but to the good smel is required a temperature, not an excesse.

Q How is it, that fishes can smel things under the water, which wee cannot?

A. This hath bin a doubt whether the fishes can smell, and doe affect Odours under the water, ter; but Experience hath shewed that they can, being drawne by fubtill unces, and sweet-smelling pastes, that the Anglers and crafty Fishers make for baits to take them with ; and the Philosopher hath so determined it : Now the Fishes receiving, or perceiving the odours, by the Fistulaes and Conduits, (that the Greekes and Latines call-Branchia) without any respiration or attraction of aire, covet them, because they have no lungs for the most part; but in our parts wee cannot fucke the water without breathing, and in breathing, instead of ayre, we attract water, which choakes us.

Q. Wherefore is it, that perfumes are not so sweete smelling, and pleasing neare the fire, especially if the fire be sharpe and scalding? ath

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A. Because that the too much asperous heate of the fire dissipateth that which is odoriferous, and by that meanes the odour exhales with the fume; but if the fire be moderate, the odours are more easily sented.

Q. Wherefore is it, that in Winter we sent lesse the perfumes and odours, then in Summer?

A. Because that the cold thickens the ayre, and yeelds them more soft and slowly, and as immoveable, to beare the odours; as also, that the odour proceeds, (as I have often said) of a temperature hot and dry, the cold taking much of the vertue and persection of the odour.

Q. VV herefore is it, that hidden flowers smelt not so well as others?

A. Because that the terrestrial part mingling with the odour, bemusts

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bemusts the point of the odour.

Q. Wherefore is it, that dogges have not as good a fent in the spring-time, as in any other time

of the yeare:

A.Because that the great quantity of flowers which yeeld divers odours in that season, deceiveth the dogges nose, and makes them to lose the sent of the sumes and traces of the beasts.

## Birds.

Wee have divers kinds of passenger-birds, and not of foure-footed beasts?

being very chilly, flying the rigour of the Winter, and therefore fly into hot regions, as also that

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that it is more case for them to carry themselves other-where; then for the other Animals, and to search the regions more temperate, Nature having given them to that end wings.

Q. Wherefore is it, that Birds being covered with feathers, the which should keepe them marvellom warme, are neverthelesse more chilly then foure-footed beafts?

A. Because that the quilles of their feathers let loose, and inter-opens their skinne, and by this meanes give way, and make more overture for the cold?

Q. Wherefore is it, that Birds have their fight more sharp e and subtill then other Animals?

A. It is, because they are composed of a matter more ayry and subtill, because whereof they are light, and can lift themselves up in the Ayre, and some of them

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them dare looke fixtly, the Sun thining in their face even at noone-day. A read only to the

bave neither bladder nor tonnel thereto?

therefore those parts were to them unprofitable.

Q. But wherefore piffethey not, fince they drinke?

of a great quantity of humidity to nourish and entertaine their feathers withall, and on which they imploy their drinke, as also that by drinking they make their excrements more humid, the dry and the moist issuing out by one and the same conduit.

Q. Wherefore is it, that birds have noteeth?

A. Because that the matter of the teeth is imployed in their beake,

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booke, and that they cannot have both together, as also, that having their stomacks very hor, they can digest their victuals without thewing it, and by that reason they have no neede of their beats in story hat birds in sleeping, hide their heads un-

der their wings?

A. Because they may avoide the cold from their heads.

An . the san Gold.

Gold is the most heavy
of all metalls, seeing that according to the Philosophers and the
Chymists themselves, it is the least
sarressissiff of the server metallo-

lid, and more decocted then any

Other

other of the metalls.

ly Q. Wherefore is it, that all me tot tals leave a thicke ordere or tain or to the bands, if by a frequent to sbing, excepting onely Gold? rat

A. It is because that it is vo ry well decoded, and is the left the fat; for this farnesse and ording Ty of other metalls, is as a kinde of br viscous greate. rige machina De

A. Becaule they may avoide the coll from 2918.

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Q. VV Herefore is it, that the Eares, which have leffe of blood then any other pare of the Fuce; nevertheless growred, and most then when we blush with shame?

A. Because that the blood mounting with the heate to the vilage, covers us when we are ashamed, runnes more willingly

ly to the parts that are voide, as all me to the Eares, then to the others; or tain or elfe it is, that they are nearen rankes it selfethe most often.

it is vo Q. From whence comes it that he leste the Membrane salled Mening, or ordun Tympan , where liessbe bearing, inde of breakes eaftly in the divers, an those which swimme betwirt two waters ?

A. It is, because they are confirmed to hold their breath along time, and in fo doing, this Membrane fwells, and , that which the water comming to beate above it , breakes it, if they bring not fome remedy diras is the intufion of Oyle, or stopping the Eares with a sponge, or the Such ike things bid way o the or Qui But wherefore is it a outbat in helding our breath out of the

water, this happens wos to us

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D. From

A. Becaule that the ayre which comes to krike within our ears, is not to groffe a body, not fo firong as the water, and to it cannot doe fuch a forcible effect.

of the bitternesse of our eare

A. It comes from a putrified and corrupt humour, which gathered together; thickens and heats there within, and being fuch, can been oother then bitter; as are all things overcocked and rotten; this humour neverthelette is not unprofitable within the cares, but being thickness, fleas, and other little flyes which pany infinitate within the cares, may trouble us, are there taken by this conglutinate humours.

Q. From

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Q. From whence comes it that nee cough in scratching within which cares, the eares? noi fo

A. It is because there is a little conduit which answeres to the Lungs; fo that in rubbing or scratching within the eares, there runneth often by this little conduit a little humidity which exciteth the cough.

Q. From whence comes it that the left care being peirced, the flesh is much more consolide, then

the right?

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A. Because it is more moyst, and more foft, and things humid are confolid, and heale themselves more easily then the dry, and hard; it is therefore that infants, the which are more moist, are healed of their hurts more easily and sooner then old folkes.

Q. Wherefore is it, that neither birds birds nor fishes, have exteriour cartilages rising up, and inning with the conduits of the

le

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bearing?

A. Because the one may avoid in flying the danger which might happen, of that fide; and the other being without that danger within the water, those cartilages have been to them unprofitable, and nature hath made nothing in vaine.

Q. Wherefore is it, that men du not moove the exteriour cartilages of the eares, as doe other Animals which have them?

A. Because that the other Animals have a great volubilitie,
and flexibility, (wee must
speake so for want of a better
word) in the muscles of the ears,
the which should bee unprositable, and indecent to men,
which can expresse their conceptions

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onons ceptions, not onely by words, but also by other lignes, and especially in their staces, which are open and uncovered, neverthelesse there have beene men knowne, which have had this mooving of the Flaces of Rome, and I my selfe have seen in Gascoigne two men which had this mooving.

noyse, bumming and a whizzing of the cares ceases?

noyse takes away the lesse, by the repercussion of the ayre.

O. How can it bes done, that if there fall water within our eares, it shall runne out by the infusion of onle?

M. Because that oyle swimming upon the top of the water, and sticking to the same, draws

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drawes it with him in running out, as also, that Oyle is a liquor which makes gliding those things which are moiss ned; and so that which is within, shal flow forth more easily.

Q. Wherefore is it, that in gaping was foratch the Mening, Tympan, on interiour Membrane of the cares, wee shall feek

griefe?

part of the ayre which we sucke and draw by the mouth, runnes interiourly within the Eares, and makes this Membrane to band his forces, to thrust it out; so that being so banded, wee cannot scratch without suffering some griefe.

O. VV herefore is it, that nature bath made the coduits of our eares finewie, oblique, and awry; and further, rampir'd them with

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Cartilages within and without?

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A. To the end, that the ayre should temperate it selfe within his scrues and turnings, and not offend many times by his coldnesse the sence of the hearing and to the end also, that the bodies which happen to beate within our cares, should not offend the Tympan or Mening; and to repulse yet better, shee bath beene pleased also with an admirable providence, to rampire and defend this sence within and without, with cartilages lifted up like Bastions.

Q. From whence comes it, that putting the finger within the care, we beare a deafe noise like a Taber?

A. It comes, that the finger pressing the ayre which is within the Crany and Conduit of P 5 the

the eare, and that ayre which is very moovable and subtile, comming to strike against the mening, tympan, or interious membrane of the eare, which is the instrument of the hearing, ingenders this tabouring and deafe noyse.

Wherefore is it, that waper infused or shed within the care, offendeth the hearing, although that many other liquours offend

mot at all?

A. It is because water is cold, and coldnesse being an enemy to the nerves, it offendeth the nerves, which serve to

the hearing.

Q. Wherefore is it, that a barsh noyse, as the whetting of sythes, turning of Brasse, and such other like things, is very troublesome and disagreeable to the bearing.

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A. Because that all noyse, and all found is heard by the meanes of a subtile ayre, the which by a naturall fympathy and affection of the spirits, or that the interiour ayre, or the hearing it selfe is so affected, and from thence it comes that the founds of fweete and harmonious fongs, delight the hearing, as on the contrary, ratling of Iron, skreeing of wheels, icraping of Brasse, and such rude founds, are so displeasing; it is allothe cause why wee sing fomtimes without thinking ofir, and are moved to condole with those which lament.

Wherefore is it, that the Winde beeing opposite to places, from whence comes the sound of Bells, the roare of a Cannon or other like things were beare not so well, nor so farre

as if the Winde accompany the

A. It is because that the winde being opposite to the place, forom whence comes the sound, it hindereth the motion and agitation of the Ayre, or repulseth the Ayre it selfe, which beares the Sound to our eares, and blowing from the same side, from whence comes the sound, it fortifies the agitation of the Ayre, and makes it bee brought more nimbly to us, more farre, and more cleare.

Que. How comes it topasse, that the glasse windowes tremble, by the noyse and crack of the Thunder, and of the Cannon, although they are very farre off:

A. It is because the Ayre is so mooved, agitated, and beaten,

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Q. Can one beare under mater?

A. Very well, as the divers testifie, and even the fishes get them away at the noyce which is made upon the Water, or by the water: Pliny recites that there were Fishes in the store Ponds of the Roman Emperours, which would come out of the water, beeing called by certayne names they had given them.

Que. Wherefore is it, that one understands better within the house, those which speake without, then those which are without, understand those which speake withinthe bonse?

those within, goes out, and extends it felfe in the great and vast amplitude of the Ayre, which

which weakens it much, and the voice of those without entring within, cannot be much dilated, but is there as shut, and is there then more strong and resounding.

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Q. Wherefore is it, that wee beare lesse in breathing, then in

holding our breath?

A. Because that in respiring, we draw the ayre in height, and the spirits which sill the conduits, hinder, that the sence of the hearing cannot so commodiously exercise his functions; as also that in breathing, wee our selves make a little noise to our selves, which incommodates the hearing.

Q. Wherefore is it, that wee beare better a voyce or a found comming from high to low, rather

then from low to high?

A. Because that the voyce is accom-

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accompanied with a certaine watry humidity, the which being more heavy and light, beareth more eafily the voice from high to low, then from low to high.

Feare or fright.

Q. W Herefore is it, that those which are seared or frighted, become pale and wan?

A. Because that Nature draweth the blood into the most noble and interiour parts, even as
those which feeling themselves
weake in the field, get unto
their Garrisons, their Castles,
and Towers best fortified, and
most strong: Now the blood,
which gives a vermillion colour
to the face, and to all the parts
of the body, being retired to the
within, it must bee of necessity,
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that the exteriour parts by the want of it, become wanne and pale.

Q. Wherefore is it that they

tremble?

A. Because that the nerves becomming cold, slack, and weake,
by the absence of the blood of
the naturall heate, and of the animall spirits, which are retired
into the interiour, cannot support the burthen of the body,
but the members shake and
tremble.

O. Wherefore is it, that without thinking on it, they let goe their excrements, by both the conduits below?

A. Because that the muskels of the vessells, which contayne the excrements, are so weakned by the absence of the heate, and of the animal spirits, that they slacke, and by that meanes some-

fometimes they escape, without y the being perceived. mail preside ac and Wherefore is it y shat thofs which are feized with feare, by an t they inevitable perill or danger : as for example, those that are led es beto execution, have ordinarily an cake, extreame thirft? has shoulteb ed of Because that the heate he aretiring; and gathering together, tired as is faid, into the interiors; dries Supthem, and there exciteth the ody, thirst, although the extremities and of their bodies, as hands, and feet, are very cold & trembling. Q Wherefore is it, that we are goe foone frighted in the night and in the darkenesse, especially being a lone smore then in the day and in els the light? ne A. Some attribute the fame to ed the danger that one may get by nd

A. Some attribute the lame to the danger that one may get by stumbling, or other mischiefe, when wee can see nothing: but the

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the question is of another kinds offeare, then of the danger of knocks and frumbling for I will suppose, that if one bee within good bed, and stirrs not, the true reason is then, that the enemy of humane kinde, being a friendof darknesse, and as the Psalmis faies, marcheth in darknes, and is then most redoubtable to men, as being a spirit, and of a nature more frong then ours, and that it is fo, there is none that hah not sometimes approoved it, a in going alone in the night, and it may bee without apprehenfion of any danger at all but in an instanta suddaine fear feiseth upon them, because in my conceit, there is some evill spirit that wee doubt, without feeing it, as the weaker Aminals are affraid, approaching to the Lyon, although they fee Sili him kinde him not : I will not deny never. gerol theleffe that the night also aug-Iwill menteth all fores of feare, beithina cause of the enterprizes, and furic true prizes, which may bee made myef then with the most commodien dof ty, but there is another natualmit rall terrour, which comes often andis to men, when they are in a place men, of perfect assurance, and as soone naturt to the most couragious, as to the d that veriest cowards; for verily I have t hath feene brave, generous, and it, 25 magnanimous persons feare night, spirits in the night extreamly, when weak, and fellowes of appreat all base courage, have march on a - fear long way with firme affurance. use in Vly fes in Homer durft not goe ame elone in the night, but would withhave for companion Diemeer Ades, the most most valiant of ching the Greekes, next to Achilles. T ey fee will attribute neverthelesse wilhim lingly

lingly, all these feares come from the force of the imagi, nation, and want of faith; for by the one and the other, wee propose a thousand terrours, but hee which hath his confidence in God, and inhabites (as faith the Pfalmist ) under the wing of the Almighty, shall not bee mooved at all, with the Arrow which flyeth by day, or the Spirits which wallketh by night, nor the nightly horrous shall not feare him: and to put this in our memories, the church fings this in our evening long.

Q. Wherefore is it, that the hairs will stare, and stand up an end, with feare and horrour?

A. It is, because that such pasfions coole the exteriour parts of the body, and by the absence of the heat, which retyres with the blood into the interiour VINOL.

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and the cold binding and reftraning the pores, the haire being by the same meanes bound and presed from the root, lifts it selfe up and stares.

makes them languals the devouring and gilth enous.

Herefore is it, that
Fish eate upon their
backs, and their bellies aloft, contrary to all other Animals.

A. Because they scare the prey should scape them below, besides that they should make the shaddow of themselves in eating it, if they held the prey, or the sood, below them.

Q. Wherefore is it, that Fish are more glattenous then other A. nimals?

A. It is because that being very moyst, they have need of the dry, and that the watry food with

with which they ordinarily nourish themselves, sustaines them not fo well as the terrestriall, to gether, that for those of the Sea the faltnesse of which excites yet more their appetites, and makes them fo much the more devouring and gluttenous.

Q. VV herefore is it, that Fifte are not so subject to diseases, u

land-animals?

1. It is, because they are in an Element more pure then the Earth, for the Earth is much more mingled with mixt bodies, then the Water.

Q. How can it bee, that during the Winter, and the extreamers gour of the cold, when the water is frozen over with Ice, the Fish, which of himselfe is also very cold, dyes not for all that coldwelle?

A. It is, because that the cold daiw

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occupying the surface of the water, the heater cires to the bottome, and the Fish also for the conservation of their lives.

Q. Wherefore is it, that Fish begin to spoile and corrupt in the bead and other definate in their introductions

A. Because that Fish have not much ordere and excrements in their intrailes, as other Animals, the which for this reason begin to corrupt there; but the Fish having otherwise very little braine, instead whereosthere is aircinclosed within their heads, the which being hot and moist, is the ordinary cause of their corruption.

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earthly substance, so that for to extendit selfe, and to make way sto the end, to take up as much place as he needs, it forceth the bullet which is before it, to slie out with such an impetuosity, that it thrusteth it out so very farre, that it makes it breake and shatter all that it

cacounters.

Q. From

Q. From whence proceeds this great noise and terrible bounce that the Peeces make?

thanfi A. The reason is neare the very same that is in the precedent question, and more, as the fire isactive and violent, it forceth the ayre inclosed within the Cannon, to give it place, and in this conflict the ayre being beaten and repulsed with such force with the Bullets iffue which is within, and then enfueth this most fearefull cracke.

Resounding and retaining.

Q IT Herefore is it, that the win VV high places and buildings of hard matters, folid, and well polished, and are not atherwise subject to bumidity, resound, and retained more then show which are soft, moift or rough: A. It

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Leis, because that the ayre beaten by found, or by voyce, is after rebearen and repulied by bodyes, hard, dry, and well polish't, and the ayre rebeaten and repulfed brings usagaine the fame found, or voyes burthis returning is not done by places fost and moyst, because they give place to the Ayre beaten or received into them sor in places rough, because the parts being one more elevated then another, the Ayre beaten by the voyce lodged between the two being not e quall, nor firongly beaten and from hence comes it also, that Musick is more dull in hanged chambers, then in compty.

old buildings refound fo much, if one make a noy senvereshene.

A. Because that the inclosed Ayre

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Ayre within them being very lry, serves as a Tabour, against which the exteriour Ayre mooed and thrust by the voyce, or trike, and refound by the fymathy that hee hath with it, and eports the fame voyce, ordes. Q. How tomestt, that certaine laces, repeat, and report, many imes the fame voyce? A. According to the number of Cavernoficies fill'd with ayre, wee heare divers voyces, for fo many times as the voyce is repeared, formany divers hollow Cavernes there are, which the -lib or boold and thew

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Blood.

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W Herefore is it, that there bumours is red?

A. Because it is tincted by the Liver which makes it.

Q. Wherefore is it, that manamongst all other animals bleeds a the nose, without being hurt a struck?

A. Because that to the proportion of his body, hee hath more great quantity of braine, then my other animal, and by the same meanes there proceedeth more of humidity, so that he is forced when the veines bee full of too much excrements, which mingle them with the blood, to discharge themselves with that which is the most subtile, by the conduits of the nostrills neere to the

the which the veines come to knit from the braine (for, as faith Aristotle) that blood which goeth out of the nose, being corrupt by the mixture of excrements, becomes more subtile, then if it were intire; and as it is more subtile and thin, so it runs more easily, being by it selfe thrust out by the more grosse.

Q.Wherfore is it, that the temperature of sanguine persons, is bet-

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A. Because that the blood is hot and moyst, which are two qualities most friendly to nature, and for this cause, even old men which have this temperature, beare themselves better them others.

which have their Lungs very hot, bave red faces?

It is because that the

blood boyling, in the Lungs, fends up aloft red vapours, the which staying under the skinne, spots it with his proper colour.

Sobriety.

On is it, that Sobriety and Labour which wena turally fly, keepes we in heelth and good sheere; and Idlenesse; " which we are much inclined, in genders the most part of diseases? Answ. Because that sicknesfes proceed ordinarily from the superfluity of excrements, which come from our incontinent eating and drinking, idlenesse, and too much rest. And on the contrary, labour confumes them, and fobriety and abstinency are the cause that the naturall heate being not too much hindered, makes its function the better, and decocting boold

Lungs, irs, the skinne, colour.

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decocting the victuals, and also confurning the superfluous humours.

## Spittle of Man.

Wherfore is it, that humane spittle serves for an Antidote and Counter-posson, to swellings which proceed from stinging of waspes, and hornets, or the touching of toads, or Scorpions, spiders, and such other venemouthings, and even kils the serpents: And moreover, by what vertue it heales also scratching, Ring-wormes, or that is called slying fire, and takes away manginess?

A. It is certaine, that mans fpittle, especially when it is fafting, serves as a soveraigne remedy to the above faid things, and others the like, because it

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hath in it a venom more frong, which drawes and takes away the other, as the fire healeth flight burnings, now this venom proceedes from the crudities of the stomack, and of corrupt humours, the which ryfing from the stomacke to the brain, and descending again into the mouth, the reason wherefore the breath of people fafting is more fowre, and more frong, then after they have drunke or earen, and that of fick folkes is more stincking, then that of healthfull Perfons.

Salt.

W Herefore is it that salt and salt peter, cast into the fire, makes a noise and cracks?

A. In as much as within salt

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falt there is a humidity, the which being attenuated by the fire, turnes into exhalation and vapour, which occupies more of place, then did the humidity before, so that to give way, it breakes and opens the Salt, and causeth this little-pidling noyse, and cracking: Cardan hath held, that the cracking and pidling of the Salt-peeter, is because it holdes of the Earth, the which reason is wholly sortish, and abfurd : for if for holding of the earth, the Salt-peeter should bee fizling within the fire, the Earth it selfe should yet more fizle and crack, then doth the Salt-peeter, which is notoriously false.

Q. Wherefore is it, that bread without salt weighes more, then that which is salted, being that all

things should remaine equall:

A.Be-

Because har Salt dries the humidity, and makes the bread much to evaporate, and much lightening the bread: And from thence it comes also, that hot bread and tender, weigheth more then when it is cold and setled, the humidity being not yet evaporated in so great quantity.

Q. By what vertue is it, that falt preferves withuals from pu-

trifaction à

A.Putrifaction proceeds from a superfluous humidity, which being dried by the Salt, which hath vertue to consume moissure, the poudered falt-meat is conserved a long time without being corrupted.

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Sunne of the Firmament.

From whence comes it, that the heate of the Sunne tannes our skinne, and on the contrary, whitens linnen?

A. It is, because that his heat boyling the humours of our bodies, and it becomes blacke, and blacketh by the same reason the hide or the skinne: and linnencloath drying more easily in the Sunne, becomes more white, the humidity being evaporated; for it is the moisture that tooke away his whitenesse, neither more nor lesse, then a white wall becomes blacke by casting water on it, and whitens in its drying.

O. From whence comes it, that the Sun blacks more the flesh then

the fire it selfe?

A: In

A. In as much as the heate of the Sunne, is more subtile, and infinuateth further within the slesh, neverthelesse without burnings, and the fire having his heate grosse, because of the matter wherewith hee is nourished, cannot black without burning, for neere hee burnes and blacks, and a farre off hee neither blackes nor burnes.

Q. From whence comes it, that the sunne whytens oyle in heating

it and blacks our flesh !

A. Because that in heating the Oyle, hee drawes that which is there terrestriall, and our sless being wholly terrestriall, cannot he heated without blacking of it.

Q. From whence comes it, that the heatc of the Sunne melts wax,

and dryes durt or mud?

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A. We must not onely consider, but also the disposition of the agent, as also of the subject, or patient; fo then, though the heate of the Sunne, or of the Fire, which melts wax, bee the very fame that hardens the mudde, or the Earth, but so it is, that the disposition of the subject is very divers; for the Wax being full, that is to fay, apt to melt, melts and runnes liquid in the Fire, or in the Sunne, the heate mooving the humidity, even the same that is within it, ( for wax is very moyst) but the mudde and the Earth beeing of their selves very fandy and dry, the fame heate drawes out all the humidity, which is to them a stranger, and so it is hardened and dry in drying, and dryed in hardning,

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ning, neverthelesse the fire may bee so violent and sharp, that it may consume the waxe, and reduce it into a cinder or ashes, or extreamely harden the clay.

Q. From whence comes it, that sometimes wee see a forme of a crowne, or roundle about the Sunne or the Moone, and likewise two or

three sunnes at a time?

A. It comes from the reflection, or beating back of the rayes, or light of the Sunne, by the opposition of some dewie clowd, that is ready to melt.

Sercery.

How is is it, that Sorcepers can transforme men into Wolves and other kindes of Animals?

A: Errour: for that they cannot doe;

doe burthey charme the eyes re may thatit of men, and especially of those which are in an evill estate of and reashes, their foule, or which have a clay. weake and wavering faith, for it, that they cannot change forme without dying salar, page 19 of a Q How can it bee that certaine Sunne wicked persons can be-witch with we or their onely looke, and especially doe mischiefe to little children? effe,

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This is not, as holds the Platonists, and the Opticks, by the rayes of their eyes, but by some wicked and venemous vapour that goes out of their eyes, or rather from all their body, which hurts more the little children, then perfect men; because that the children being more soft and tender, they are more easily affected and infected; yet thinke I further, that the same may be done more by charmes and

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and spells, or other detestable meanes that the sorcerers learne of the authour of all accursed nesse.

Sweating, and to sweat.

Q. VV Herfore is the sweat

A. Because the most sweete and benigne part of the foode turnes it selfe into nourishment, and the remainder into the excrements, of which the hardest to digest, retaining their crudities, have also some pricking and saltnesse, as the sweate and the urine.

O From whence comes it, that the sweat of the head smells not so ill, as that of the other parts of the body:

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constrained, it exhales more eafily , now it is lesse constrayned from the head then the others, as it is easie to judge, for that the haires grow there, and increase, by opening the pores of the skinne with more facility: fo then where the sweate of the head fents not so ill, or at least, smells not so ill as the other parts of the body, it is because that it exhales more easily, and doth not strive so to get out.

Q. Wherefore is it, that when one wrestles, when one leapes, or doth some other violent exercise, they sweate lesse, then when they doe rest after such exercife :

A. Because that by these exercises they move the humours with violence, and neverthelesse they give them not the

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leifure to gather together, de ring the agitation, as they do when they rest after so great motion and stirring, or elf that it is because that wee re tayne our breath forcibly, with in, during that time wee for travell and labour, which is the cause that the nervs streatch ing and spreading the Spirit stop the Conduits, for the fweate, and when wee repole fuddenly after, wee breath and blow, so that the Nerves w bend, and the spinits retire, lating at liberty the sweate to it fue, for the sweating, then h these two reasons, besides many others are brought by the Philosopher upon this question, but thefe two feeme to mee, to be

Q. Wherefore is it, that the Sunne heates more those which are naked ner, dr

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naked, then those which are clasthed, and yet those which are naked, sweat more then those which are cloathed.

A. Because that it dryes the humours of the bodyes of them which it heates naked, and the cloathesturnes the heat of the Sunne, retaying by that meanes the humours, and hindring, that they shall not be so easily dryed, and consumed.

Q. From whence comes it, those which rubber, and dryes themselves, sweate yet much more, then if they left the sweat still upon their bodyes?

of the fweat, which are upon their bodyes, stoppes the pores, and hinders the issue of the sweat which is within, but drying away the sweat which is

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is upon their bodies, they give liberty for that which is with-

in, to againe issue out.

Q. Wherefore is it, that after wee have drunke fresh coole drinke, especially in the Summer, wee sweate more then if wee had not drunke it so coole and fresh:

coole drinke thrusts out the heate, the which constrains the with him the humours, and dilates the pores, making them

iffue to get forth.

Q. Wherefore is it, that wee Sweate more sleeping then wa-

king ?

retiring into the interiours by the meanes of the fleepe, during the which the parts exteriour are seized with cold, and so it thrusteth out the superfluous y give with-

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fluous humidity, which hee fendeth alfo to the braine.

due. Wherefore is it, that in stewes, or bot houses, or within hot bathes, shey sweate more when it is shot?

As. This is by an Astiperiftasis, for the cold thrusting and shutting the heate within the body, it makes to exhale the humidity without by the pores.

O. Wherefore is it, that wee doe sweate more going up a hill, then somming downe?

for naturally our bodies are heavy, and incline downe-ward, by reason whereof having more paine, and that wee breath with more difficulty in mounting, then in descending, wee also sweate the more.

Q.Where-

Q. Wherefore is it, the Physicia ans hold, the cold freate is a certaine index or signe, that the body is in an indisposition, and bold not so of the bot sweats to him to

Because that sweate is a kinde of excrement, the which being but in a little quantity, may eafily be heated, but when it is in abundance, not is For on the contrary it remaines cold, now the Superfluities of excrements being the ordinary canfe of sicknesses, it must bee, that when it is in great quantity, (45 is judged by the coldnelle) the body is then inagreat indifpo-

Q. Wherefore is it, that the Phylitians vall who fiventing of a guish folkes unprofitable of after the same, the Fever cornents them frongenthen it did before?

A. Because that such sweats Q Where-

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are rather indices of weakeneffe, then of health, as alforhat the excrements and the most subtill bold parts of the evill humours evaporate onely by the fweate, the more groffe and dangerous remaining Aill within.

Spots.

. VV Herefore is it, that little white sport come of ener upon the nailes of the hands, then of those of the feete, and fooner to little children, then to men of perfect age:

W. It is, because the feete by the continuall travelland exercife of going, confume the flegme, which is the cause of these white spots, and on the mailes of the hands of little children fooner, being they are more flegmaticke, and more moist

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moist then men of perfect age, they are therefore more subject thereto.

Q. From whence proceeds, that the spots which appeare in the round of the Moone, make arepresentation of a humane visage?

A. It is, because the Moone hath fome parts more thinne, more smooth, and simple then others, the which for this cause are so much the more cleare and transparent; the other parts which are more thicke, remain to our aspects as shaddowig cloudy, and spotted, shewing to us darkely, which are the cause, that the parts more clear feeme to rife up, and to make a resemblance of a humane vifage, being for certaine, that things darke appeare not fo far off so raised up, as those which are white or cleare: Plutarch hath

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Q. How is it, that the earth Elements, without tumbling a falling towards, unto the other Hemispheare, seeing that a little peace of it cannot be sustained, nie ther in the Agre, wer, in the VVa ter, but descends alwayes down A. I. is, because of the Spana

A. A littlepiece of Earth tends alwaies downeward, be cause it is not in its owner park rall place, as doth all this great and heavy Masse, which main taines it selfe in his natural place by his proper waight, and cannot fhrink nor tumble to the ther fide of the Hemispheare, of inc Antipodes, no more then from of ours, for that were to mount, not ca descend, orto fall downward.

Q.Wher-

Q. Wherefore is it, that the earth sometimes smells, and yeelds
certaine pleasant odour?

earth

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little

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A. That happens not alwayes, other nor in all earths, but onely in hose which are good and ferother ile, and that after long drinesse, nd heates, there fals fome small

aine; for the humidity of the VV4 earth being well decocted by

he heates, and drynesse, minles it selfe with the raine, and

Earth hen comming to exhale, it veelds a certaine pleasing sweet path odour, as things well decocted,

great ordinarily yeeld a good finell.

main Q. From whence proceed the

place parth-quakes:

I can. A. They either proceed from the exhalations, or from windes, re, or inclosed within the Cavernes from of the earth, which if they it, not cannot get out, strive to give

rd. themselvs way by force, grumbling, R 2

ling and murmuring within and in the end violently ope ning and bearing up the earth.

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XI Herefore is it, that Cay the winde is more vebement in a straight place, then in a vaft or open place ?

A. Because that in a straight and thut up place, his forces are more united and heaped together, and in a vast place they are diffused, and by the same meanes more loofe.

Q. VV berefore is it, that when the South-winde blowes, wee finde our selves loose and Auggish?

A. Because that winde by his heat and humidity, loofeth and weakens the body.

Q. Wherefore is it, that when the

within

raight forces

lame

lowes,

when the

y ope the fouth-winde blowes, the plants arth. whrust out, grow, flowrish, and frustific more hastily then with other windes?

A. Because as I have formerly , that fayd, this Winde is hot and ore we moyst, and heate and huthen is midity, are the efficient causes of generation.

Q.Wherefore is it, that the faling starres (I meane the exhalaed to- cions, which being inflamed in the they tyre, and fall to the Earth when bey are made very bot,) are a cerain index, or figne of great windes that comming?

A. Because that such fires and which relemble starres in faling so high, are ordinarily thrust by his downward, by the winde which hand peginnes fooner to blow aloft then below.

> Q. From whence comes it. that the Windes blow from that fide

k

side where there are few on m

A. It comes from this, that the winds themselves chase the clouds before them, or dissipate them.

Q. Wherefore is it, that the most cold windes dry the most?

A. Because they carry away with them the vapours and humidities whereupon they blow.

Q. From whence comes it, that the windes are more weake in places where they begin to blow, all in extending they fortific them [clues alwayes more and more?

A. Because that all things have their beginning ordinarily, little and weake, and especially things moving; as then the Rivers increase to a measure, and runne over, or overslow, the sields, in receiving the Riverso all sides; so the windes augment them

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them with the matters of exhalations, and neverthelesse fortifie themselves by blowing more strongly as they still extend, for the after-movings are fortified by the precedents.

Sight, or feeing.

Q. Cee wee, (or as speake the Philosophers) the vision, or is it made by the emission or sending out of the rayes of our eyes, or by the reception in our eyes of the species or images of obsects belonging to the fight? For example, when I see a house, a man, or a horse, is it that the rayes of my eyes glancing upon those objects, bring backethe image to the fight, or is it, that the image diffuseth it felfe through the uyre, and sometimes by the water, which is the medium betwiet our eies & the obiect, and R.4

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and fo is received into the fight? A. This hath beene a very great dispute agitated long amongst the Ancients, and even to this day is amongst the Opinionists; but I will resolve it onely thus, that the vision making in an instant it selfe the object of things most farre, it is im. possible that it can make it selfe by the emission of the rayes of the eyes, because that in an instant it cannot penetrate to the objects : as in example, even to the very Stars, and then to retire backe againe, and to bring their mages to the light; therefore it must be of necessity that the vifion is made by the reception of the species or images from the objects, the which representeth themselves in all the space of the medium, which is betwixt the objects and our eyes, if some opacous

pacous body hinder it not.

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O. Wherefore is it, that comming out of darknesse, and going into the light: or on the contrary, going out of a very cleare light place, and entring into a shadowed place, we see not very clear, but as it were halfe blinded?

A. Because that going from one extremity to another, the fight is troubled at the first dash by the object, contrary to the precedent, (as sayes Alex. Aphre. ) but better and more profoundly to philosophize, it is not the darkenesse makes our visuals fpirits to retire so much, or farre in the within of the nerves opticks, and comming after to the light, our fight is dazeled by the flash of the strange light:& contrarily, coming into a place very cleare as the Sunne-shine, or in a place leffe eleare, as within a fhadowed Rs

dowed chamber, the eyes not being ayded with his great stranger light, which had dazeled the natural light, and therefore we see not suddenly so cleare.

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Q. Wherefore is it, that putting our hand before the Sun, or a flame,

we fee the object bester?

A. Because that the light of the Sunne, or of a flame, is more frong and aboundant, and dazleth our fight; but in putting fomething before it, our fight is not dazeled, but rather ay ded, & exerciseth more commodiously its functions.

Q. Wherefore is it, that those which cough or womit forcibly seeme to see stashing of light before their eyes:

A. Because that the convulsion which all the body receives by such thrust-out Grenaths of the

fuch thrust-out strengths of the visual spirits out of the eyes, the which

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which being cleare and luminous, represent also a certaine elearenesse, or firy flashing by reflection to our fight.

Q. From whence comes it that wee waking in the night, or suddenly rysing, we perceive a certain kinde of light, which we call chiming of the eyes?

A. Because that during the sleep, great quantity of visuals spirits gather together in our eyes, the which being shut and pressed (as they are firy and luminous) produce some kinde of light, especially if we rub our eyes in the waking; for these visual spirits represent to us a certaine stashing

O. Wherfore is it, that we grow ashamed if one kisseth the fight, or turnes them from it?

A. It is because that the eyes being as the mirrours of the soule,

foule, in which one may see anger, love, feare, & such other passions, also one likewise doth become shamed, & the rather if we bear respect to any one, we fear, and so have shame to regard them fixtly, and with audacity.

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Q. From whence comes it that we fooner see the lightning, then we beare the crack of the thunder, being that the thunder precedes it, m

is made in the same time?

A. It is because that the fight receives in the instant, the images of things being presently represented to our view; as within a very cleare mirrour, and the Sounds caunot bee heard, but in the measure that the menings, or tympans of the eares are beaten with the exteriour Ayre, which bears the sounds through the hollow and screwed turnings of our cares, which cannot bee

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nnot bee be done in an instant: for the same reason also if wee looke from a sarre upon one stricking upon any thing, wee shall see him give the Blow, before the Sound will come to our eares; but if in the same time that the lightning stasheth our sight, wee also heare the thunder, it is a signe that wee are not farre then from it: It is therefore that the Latines cal it, Periculum, which signifieth danger, quia tunc imminet periculum.

Q. But wherefore is it, that all things being visible by the meanes of their colour, and that the bodies retaine every one his colour, as well in the darke as in the light, we see them not fo for all that, in

the darke ?

A. It is because that the colours are not perceptible to the sight, but by beeing cleared bur

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by some light, by reason whereof all things seeme darke in the night.

Q. Wherefore is it, that looking over-thwart the water, the objects seeme to us more great then they

are?

A. It is not, as fay the Opticks and Platonicians, because of the diffusion of the rayes of our eies, but by the reception of the species; for that is the cause that the images of the objects dilate themselves in the water, as being more grosse then the ayre, neither more nor lesse then a fost body, as waxe, stumbling or hitting upon a body more hard, stretcheth long and wide.

Q. Wherefore is it, that looking with spectacles, things seeme to m

more great ?

A. For the reason deduced in the question precedent, for the matter

matter of the Spectacles receiving the species or images of the objects, makes them to extend, as being more grosse then the ayre.

Q. Wherefore is it, that a water-mans Oare, or a straight staffe, being part within the water, and part out of the water, seemes to bee broken?

A. It is, because that the species of visible things represent themselves not so well, nor so meately athwart the water, which is much more grossethen the ayre, and so the parts within the water seems more farther.

Q. Wherfore is it, that a smoake or mist appeares more thicke a faroff, then near e hand?

A. Because that wee perceive not a farre-off his tenuity and thinnesse, and that the parts seeme to us wholly contiguous and shut together. Q.Wher-

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l in he O. Wherefore is it, that pur. blind folkes, and those which have their sight short, looke upon the obsects so neare, and old men so

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farre ?

A. It is, because the purblind as is manifest by the whites of their eyes, have much clarity and internall light, the which hath no neede of much ayde from the external : on the contrary, they are dazeled with too much externall light, by reason whereof they draw the objects to their eyes, or shut their eyes halfe way to regard it: On the contrary, old folks have little internall light, and are constrained to regard the object a far off, to the end they may aide themfelves with the strange light.

Q. Wherefore is it, that the ob-

meare hande

A. Because

and images of them diminish themselves in all their parts, coming from a long distance, yea, even dissipate and loose themselves in the ayre if they are too farre, or too little:

Q. Wherfore is it, that a white

colour burts the fight?

An. Because that it is an extreame object, the which dissipateth great quantity of visuall spirits: or else according to Galen, because that the whitenesse strikes backe upon our eies with too great a stail of light, which dazeleth, and by too long continuation extincts the internelight of our eyes.

Q. Wherefore isit, that long darkenesse also burts our sight?

A. Because it is of the other extreame, and that it shutteth the visual spirits farre within the

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the head, without which theexternall light is unprofitable to our fight.

Q. Wherefore is it, that a light wery Shining and Sparkling of

fends the fight?

oned to the sence, for it must be, that the sensible object be proportioned to the sence, therby to accomplish the enjoy, but aller tream objects offends the Sence, as too great noy se the hearing, a too violent S mell the Smelling, and so of the others.

more exactly upon one eye, then with both, by reason whereof, n better see wee are accustomed n

close or shut the one?

A. Because that although their mooving be accordant and uniform; neverthelesse being double, it is not so exact and certain,

as being simple, because that proceeding only from one, there is nothing that can, (bee it neversolittle) yeeld their mooving unequall, as also that all the two eyes having one selfe principall, and one selfe faculty, and vertue of their mooving and function, it is more vigorous and certaine, being joyned and united, for when wee shut the one, and hold the other open, it runnes and yeelds all to that onely, which is open, as is easie to judge, by the example of the question following.

Que. Wherefore is it, that fome little flie, or some little straw, falling within one of our eyes, the soverayne remedy for thrusting it out, is to sout or halfe-close the o-

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A. Because that the visuall spirits

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spirits, which runne, flowes, or passe by the Nerves optick within the two eyes, yeelding it felse all in grosse, into him which is open, finding the other close, and filling him, thrusts out this hindring stranger, especially if it be very light.

Q. Wherefore is it, that having two eyes, wee cannot for all that looke with one aloft, and the other below, or with one here, and another there, as wee remoove the Armes or the Legs di-

verfly?

A. Because as I have formerly said in the first question, both the eyes together have one selfe principall of Seeing, and therefore one selfe mooving, nature haveing so ordained it, to the end that they should not deceive themselves in the perception of their object, as if they regarded

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regarded it diverfly, which is not the same of the Armes, and of the Legges, that have every one their particular principall of their mooving, and of their forces.

Q. From whence comes it, that pressing one of the eyes, either above or below, wee see the obiest double?

A. Because that by this means the muskells of one eye beeing more shut then those of the other, wee breake the Society of the eyes, which conspire and accord intirely in their moovings, affections, and passions, and scituating the instruments of the sight the one more high then the other, it is of force that wee see two objects, for in this sort they making two divers moovings, also wee see two times, not one onely, the which wee

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wee may understand by the example of the touch; for if wee crosse two singers of one hand, putting the ends the one upon another, and then rowle a little pellet, it will seeme to the touch two pellets, because you touch two times one selfething:

Q. Wherefore is it, that having two eyes, yet we for all that see but one onely species or image of the

obiect :

A. No otherwise, then although we have two eares, yet we heare but one sound; cause is, the principall of their moving being one thing, and these two organs making but one and the same sence; but provident Nature hath so pleased, that one sence should have two instruments, to the end, that if wee should come to the perfection of

of one, the other might remaine quiet.

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Q. Wherefore is it, that me fee not the object which is right againft, or close to our sight?

A. Because that the fight is made by the meanes or medium illuminated, or transparent, as the ayre is; so that if there bee not a medium illumined ortransparent, as is the aire and the water, cleare and cleane betwixt our eyes and the object, wee should not see: for according to that Maxime of the Philolopher the lencible object being applied right against us, or close to the organ of the fence, hinders the fencibility, the which Maxine isinfallible to the lonce of the fight dbus, Hitdul, agradit

when we are greatly moved with choler, our eyes grow red as Homer

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Homer said of Achilles, whenhe grew wrathfull against Agamemnon?

Anf. It is, because that then, when the blood boyleth, the more subtill parts of it mount aloft, and appeare principally in the eyes, because that they are transparent.

Q. VV berfore is it, that smoath, winegar, onions, and other sharps and biting things are ill to the

Eyes?

treamely delicate, and have moreover the pores and conduits much open, they are therefore more easily affected and offended with those things, the which exhale from vapour sharpe, subtill, and biting.

Q. VY henefore is it, that being fo delicate, they are newertheless nothing chilly; for all the coll that

that such things make: Aga-

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A. It is because that they have in them Luminous and hor then, spirits, and moreover they are , the furred, with fatty, and many tunicks.

Q. Wherefore is it, that the ey are seares which proceed from forrow, and trouble, are hot and falt, and those which proceede from some Sharpe malady of the Eyes, are cold,

to the and little or nothing strongly falt? A. In asmuch as the Eyes being infected with malady, there is great quantity of superfluous humidity, which cannot bee decocted by the heat, remains crude, and by consequent cold, and then when the eyes are not infected with malady, the

heat eafily decocts the humidity, which is the cause that so being well decoded, it is hot,

Tharp, and faltish.

Q.From

Q. From whence comes it, the ore the left eye sbuts more easily, then te, the right, seeing that therigh parts of the body are more vigorium at then the left?

. Because that the left ex is more moift, for moyft thing vix are more casie to restraine and thut : now fince all the left or fide of the body is most most, see it appeares by this, that it is more fost, and lesse robustand bid firong.

Q. Wherefore is it, that ma is more subject to have his openft turned, more then any other A ed nimal?

A. Because that man, effect ally in his infancy, is more ful ject to lofty evills, then any the other Animals, the which malady by the extreame convalions which it gives, ma make the eyes to thrue, as being

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the te, and yet sooner then any o-beright er part of the body; as also, rigonus at man having the eyes more eare one to another, then any eft eye ther Animal, and looking bethings vixt them to the forehead, this ne and the cause that this default is ne kill fore easily to bee remarked in noys, he eyes of man.

at it is Q. VV herefore is it, that those ustand hich have double balls in their es, are suspected to be witches?

at ma A. As the other imperfections bis egt f the soule are most often marer ded by the imperfections of the ody, so this vice of the eyes is marke of this other vice of the oule.

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Vrine.

W Herefore is it, that in the Vrine, the more it is retairetained within the bladder, the more it becomes flinking, and the fecale and grosse matter; on the unn contrary, the more it is retained within the intestins, the lesse it ion Ginks ?

A. It is because the urine be

comes more greafie, more sharp,

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falt, and groffe within the blad y der, and by the same means and more stinking, because that it is there more decocted, being long retained, and on the contrary, the fecale & grosse matter dries so much the more, as it stays within the intestines, and stinks have lesse: the reason is therefore dif. wit ferent, because the mattersan are different, for in the urine thehumidity corrupts by the excessive decoction, and in the groffe excrements it is confumed.

Q. Wherfore is it, that Physitians judge of diseases by the urin of the

diseased?

er, the and the A. Because that the Urine on the unneth through the body, reetaine cives and retaines the affeclesse it ion of the humours predomiate in it, and by that meanes ne be discernes the causes of the dithan cases, which proceeds ordinariblad y from the superaboundance neans and superfluity of some humour.

at it is Q. From whence proceeds the

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Be-

glong Suppression of the Vrine?

A. The causes may be divers, dries the gravell of the stone, or stayes the stone it selfe, sometimes stinks having viscous Phlegme whereredif with the conduits of the Urine ersare are stopped within the raines, or within the bladder,&c.

Life, and to live.

tians Q. W Herefore is it, that men fishe lived longer in the beginning of the world, then since, &

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the world goes now alwayes inde clining, both in quantity of body and in force, be it in dayes, or i

length of life?

A. It is folly to fay as some have esteemed, that in thebe ginning of the world the years were more short then since; for the Chaldeans, Egyptians, He brews, Perfians, Medes, Greeks Romans, and other politickens tions, have measured the yeares by the course of the Sun and those which divided the yeares in lesse then in twelve Moneths, composed also the Moneths with more dayes then we doe, fo that all comes to one reckoning : Others will fay, that before the flood, men eat not the flesh of Animals, but onely nourished themselves with the fruits of the earth, the which were very favorous, the generall

generall inundation or flood not les in de having then borne away the fatof body nesse from them, and that this es, or i frugality and continence prolonged their dayes: this in my as some opinion might well ayde it, but thebe the true cause is, that for the fins yeard of men God hath cut off and ce; for fhortned their lives, when hee s, He ordayned, that thay should not Greeks. after live beyond a hundred and ckena twenty yeares, although some thei would have this hundred and e Sun twenty yeares from the time d the which passed after that God so welve fayd, untill the Flood: If wee o the must yet yeeld a naturall reason, then we may fay, that it was expedis to ent, that in the birth and begin-I fay, ning of the World, men lived eate more long time, to the end they but might ingender great number of lves clildren to people the earth, but , the after that the Earth was well the peopled, S4 rall

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peopled, it was not further needefull that they should remaine fo long upon the fame, otherwiseall republicks should be forced to disgorge themfelves of the affluence of Men, it would bee an occasion of great debates, and noyse of Warres, diffentions, and of all confusion, as also that the Earth were not able to furnish them with sufficient food to their nourture: and therfore after all this confidered, wee ought often to thinke of our end, and the state of future things teacheth us by the decline of the magnitude and force; of the body, and the life it selfe, the intemperance of seasons, the sterility and barrennesse of the earth, let them bee to us an affured testimony, that the World waxeth old: even as fayth the Pfalmist and

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and that quickly, and very quickly its end approacheth (in specking of life, christian reader) beth inke thee of thy death, and of a more long and happy life, in which thou shalt know both things natural and supernatural.

Q. Wherefore is it, that those which are of a sanguine complection live more longer then others?

A. Because the mixture of hot and moyst which is proper to the blood onely, and not to any of the other complections, is the best of all the temperaments for the conservation of the life.

Age:

E Rom whence comes it; that old folke have their colour tarnisht and tanned like lead?

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A. The same proceedes from the want of naturall heate, even as during the great colds and frosts of the Winter, the 1 100d beeing chilled, wee have the Skinne tarnisht, the Flesh as rotten, and the colour leaden and blackish; or else that all rottennesse blacks, and Age being a beginning of puri. faction, produceth the same effect, for it is the blood that giueth the vermillion colour, which being dryed in our Age, causeth this leaden and tanned colour.

Q. From whence comes the wrin-

kells of old folkes?

A. From the lack or default of the heate and moysture, for the bodies of old folkes beeing very dry, and much cold, their skinne withdrawes, the humidiry consumes, and the cold hath

hath the vertue to wrinkle and reffraine it.

Q. Wherefore is it, that folkes which are very old, tremble, grow croockt back, stooping downe, and cannot carry themselves upon their feet, and also sometimes their belly and their bladder, discharge themselves, without

their feeling it.

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the same default, and lack of naturall heate, which is the cause that the muskells in being weakned, cannot easily further support the burthen and waight of the members, but all the corporall masse trembles, and boweth downward, now the muskells of very aged persons being so debilitated, unbend themselves, and the excrements issue by the parts below, without their feeling it.

Q. Where-

Q. Wherefore is it, that troubles make one old?

A. Because they dry the body and consume the good humours, it is therefore, that those which are afflicted with any griefe, are ordinarily thirsty and dry.

Q.Wherefore is it, that the Phystians prescribe and ordaine to old folkes to eate often and little:

ry little naturall heate, they must entertaine that which they have, by little and little and neverthelesse must not leave it long time without nourishment, for even as a little lampe is quickly extinct, by too great a quantity of oyle powred in all at a clap, or time, likewise the little naturall heate which remaineth in old folkes, is extinct by a too great quantity of foode taken all at a time.

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Q. Wherefore is it, that old persons are given more to drinke Wine then young? A. It is because that the na-

turall heat is weakned, & beginneth to fayle them, which they would repaire by the meanes of wine which is hot.

Q. Wherfore is it, that wine immoderately taken hurts them more

then the young folkes!

A. Because that the little naturall heate which is left them, it is eafier furmounted by a great quantity of Wine, which lis then but as a stranger, and is more strong.

Q. VV herefore is it, that old folkes bethink them better of that. which they have done in their youth, then that which they have done not long since?

A. Because that having had in their youth their sences per-

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fect and vigorous, and their sences then perfect and strong, they have thereingraven more firme. ly the images of the objects: but in their age the sences being debilitated, the memory also weakened, they cannot retaine so well that they there lodge.

Q. Wherefore is it, that old

folkes are so doubtfull?

A. Because that having knowledge of the subtilties and humane tromperies and deceits, they are alwayes in distrust, searing to be surprised: they are doubtfull saith the Philosopher, because they are incredulous, and sincredulous because they have much experience of humane things, in which they have proved much deceit.

Q. VV herefore is it, that old persons take a singular pleasure to lie with young children, and the

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young children on the contrary, love not that?

A. It is, because that the heat of little children that are fat, and pretty bulchins, heateth fweetly the old folkes, the which is their proper want : The little children on the contrary, feeling themselves infected with their vapours and corrupt humours, and smelling them stinke, they fly their imbraces: also it is certaine, that little children which have beene accustomed to lye with old folkes, impaire much, and yet much more with old women, because of the corrupt vapours which goe out of them, being not able otherwise to discharge their naturall purgations.

Q. Vy herefore is it, that old folkes are so covetous and holding, and the young on the contrary, are so prodigal:

A. Because

A. Because that old folker old know by experience, how diff. by cult and hard a thing it is to get fwc wealth, and therefore are futind ring further, the defire they oyl have to end their dayes in reft, wh feeling themselves weake and uncapable of travel, makes then Au covetous: but the young folks on the contrary, feeling themselves strong and robust, and sturdy, promise themselves all things happily, and ignorant of the difficulty to get and obtains wealth and meanes, all things are good cheape with them, and use and abuse wealth with an excessive profusion.

Q. Wherefore is it, that old folkes feele lesse dolour, and lesse paine travelling to death then the

young?

A. Because that naturall heat being very little and weake in

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olkes oldfolkes, it is easily extinct, qie. by reason whereof they dye o get fweetly, as we fee a Lampe exe fpatinct, when there is no more they oyle; or a Candle goe out, reft, when there is no more Tallow: and but young folkes being more them flurdy and robust, because of olks their naturall heate, which is in them them great and strong, refist and much more vigorously, and es all more long the affaults of Death, int of and are also much more and hings ring in the combate: For as Apples that are very ripe, fall th an from the Tree with the least hake, and the greene ones hake, and the gleen, it old farme, hold farme, and cannot bee pluck't off but with force and violence; likewise men being arrived to the maturity and ripenesse of their heat age, are eafily carried and borne ke in old

by death, and the green youthin the contrary resists him, and suffers by the same meanes more long and more great convulsions and dolours.

Wormes and Lice.

that it is a presage of death, when living wormes comes out of thebudy of man, by the conduits about or below of themselves, without being forced by any! drags or medicines?

A. Because that they feeled extreame inflamation of humours, or a putrifactio, or a mortall weaknesse, which gives then the way of flight, by the conduits, be it by the fundiment, been by the mouth, or by the nostrils, knowing that by a certaine naturall instinct, that they cannot expect

pect from that body any good nourishment, likewise Lice a-bounding opon the sick, shew they are neare death.

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Rats and Mice.

Q. W Herfore is it that Rats and Mice abandon ruinous and falling houses?

A. It is by a certaine naturall instinct they finde, and know the walls to shake, the posts to bee unjoynted, and their little holes to be in another estate, then customeable, they then presage some neare ruine, which makes them dislodge.

Lastly, Death.

V Herefore is it, that all

Animals slie death:

A. Because that death is the privation of the present being, and all things desire naturally

to

to conserve their being.

Q. VV herefore is it, that dead folks maigh more then the living?

A. It is because that the vital or animal spirits, which beare up the body, being extinct with the naturall heate, becomes like to a heavy lump of earth, and waighes all downe, evento the earth or grave.

Q. How is it, that the nayles, or

baires grow from the dead?

A. It is not as some have supposed, that the parts covered with slesh, being uncovered, and unsleshed, that thereby it seemes that the nailes, and haires should grow; but it is that the nailes and haires being no part of the body, but meerely excrements, serving for ornament, and entertainers of the humidity, by meanswhereof, they yet grow after the separation of the soule.

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Q. How comes it, that death is sofrightfull, horrid, and fearefull, to some richmen, and criminall delinquents?

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A. Because some rich, looking then into the glasse of their consciences, and seeing then (almost too late,) theugly formes of their wrongs done, to many, and undone people they had to deale with; as also the uncertainety of their foules journy, before that Dreadfull Tribunall, where Justice it selfe sits, holding the scales of equity with a terrible hand, the executioners ready about him, with all the exquisite torments of agehenna; moreover thinking how many goodly houses, pleafant gardens, and orchards, with aboundance of utenfels, gold, filver, as also worldly respects; for having these things which they

they then of force must part with, these are the stings of that Serpent Death, so piercing through an evill conscience, and not unjustly intituled the worme of conscience, grievously then gnawing, as also their thinking how they shall at the blowing of that dreadfull Trumpe, in vaine defire the hills to fall upon them, and with Dives, be denied a small drop of water to coole their flaming tongues.

Let them therefore, while they have time, and before their corporall animall sences are benumb'd with this Torpedo, Death, confesse their wrongs to God, and the wronged; make hearty contrition, and by all humble praiers defire Gods gracious mercy. And because they can yeeld him nothing, let them restore, and make satisfaction to

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those they have (of their Christian brethren) brought into mifery, and not thinke it enough to builde an Almef-house for twelve idle beggers; as for the delinquents, be they murderers, perjurers, theeves, and fuch wicked and ungodly persons, I leave them to the judgement and mercy of God, and advise them from the fin of prefumption. And to conclude, oh how happy is he, that in the feare and love of God, puts off this morta. lity, and puts on immortality, which the Creatour of Heaven and Earth, that hath made all things visible and invisible with so infinite wisedome, and hath pleased to grant man a measure thereof, to discerne the things that are here formerly spoken of, grant us this gracious God, that still humbly, with all thankfulnesse

fulnesse, wee may acknowled this thy great bounty, what thou hast given us above all other Animals, and grant us by thy mercy, and for the ments of thy Sonne Ielus Christ, that wee may discerne the invisible things of thy Kingdome, and prayle thee among thy Saints saying honour, glory, and power, bee ascribed to God on high,

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ant useles oracion Ulai chia richa ll os s by crits that if the aints aints